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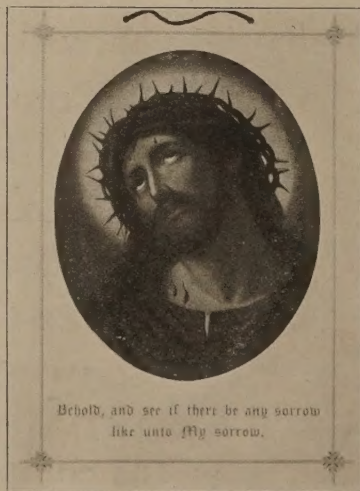
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THE YOUNG CHURCHMAN CO.

Milwaukee, Wis.

The Living Church

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The Living Church

*A Weekly Record of the News, the Work, and the Thought
of the Church.*

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LIFE is not long enough for worry, for regret, for envy, or for
any of the paralyzing, crippling thoughts which sap our energy, and
give no return. If we are to make of it what we should, every moment
should be filled with optimistic thinking, with hope, and cheer
and expectancy.—*The Way.*

THE COUNSELS OF PERFECTION.

FOR ST. BENEDICT, AB. C. (MARCH 21ST).

IT was an impulse characteristic of the Christian life in an-
cient times to seek perfection by a literal obedience to those
counsels that Jesus gave in the Sermon on the Mount; and out
of this impulse grew the great movement known as Monasticism,
which, under God, for many centuries was the means by which
religion and civilization were kept alive in the world. Those
who read history with an impartial eye are wont to dwell no
longer on the period of monastic corruption and decay, which
perhaps justified the suspicion with which the fathers of the
Reformation regarded the institution, but upon the times of
its glory, of the great services it rendered to the world and the
Church, and of the great saints it gave to humanity; and to
regard with sympathy and to help with prayer and alms its
gradual revival amongst us. They would fain see the ruined
cloisters re-peopled by those who seek to fulfil the counsels of
perfection, and the silent choirs resound again with prayer and
praise—the ancient office and the holy chant—so splendid in
their stately beauty and immemorial association.

To St. Benedict of Nursia (480-543) and the great rule
he devised was due the sweet reasonableness and practical
ideals that moulded monasticism from his own day for many
ages afterward. A noble Roman by birth, in his earliest man-
hood he withdrew from the worldly life of the city, and sought,
not in the deserts like the hermits of old, but in a less abso-
lute solitude, to devote all his energies to the good service and
worship of God. For a few years he dwelt alone in a cave at
Enfide under the shadow of a monastery, where he wrought out
in prayer and meditation the principles of the Holy Rule that
should govern communities of men like-minded with himself.
Later, in response to a fine instinct that the life of the monk
must be one of service as well as of prayer, he planted his own
house on Monte Cassino on the highway between Germany and
Italy. Here he developed the great system that almost in his
own time was to become the characteristic Religious Life of
the Church. He had, as we have said, two ideals—work, adapted
to the ability of the individual and directed to the service of
others; and prayer, which was to be to that work as dew and
rain to the soil. His was a social, almost a family, ideal, as
nearly so as a community in which natural relationships are
voluntarily renounced for the sake of what seemed to them a
higher ideal, can be. Chastity and obedience were of course
of its essence; but the ideal of poverty was applied to the indi-
vidual rather than the community. St. Benedict himself ruled
wisely and with an unfailing sympathy, and, thanks to the im-
press his own wisdom and virtue gave to the Life, the Bene-
dictine history is a glorious one almost up to the eve of the
Reformation. Since the Counter-Reformation it has taken on
new power in the Roman Church; and the present decade is
witnessing an attempt to revive the Benedictine ideal in our
own communion. The fact that St. Benedict retains a day in
the English kalendar is a witness that our fathers did not
mean wholly to take away from our much-shorn Church the
ideal for which St. Benedict must ever stand.

In our age of luxurious living, of religious indifference and
theological instability, it were folly for Churchmen not to recog-
nize with gratitude and support by earnest prayer and generous
alms those companies of men and women who, renouncing ordi-
nary ties and obligations for the sake of untrammelled devotion
to God, are by way of contributing, as no others do or can, so
much that is necessary to the spiritual life and practical evan-
gelization of men. They are a perpetual witness of Christ's
power still to obtain absolute devotion, and an ever-present ex-
ample of how greatly we need to learn and practise, whatever
be our state, a greater purity, a deeper self-sacrifice, and a
prompter obedience to the divine will.

L. G.

"THE CASE FOR MISSIONS IN LATIN AMERICA."

THE title which we have placed in quotation marks above is that of an article by Robert E. Speer, the distinguished secretary of the Presbyterian Board of Foreign Missions, in the March number of the *Missionary Review of the World*. It is always somewhat of an embarrassment to take for the basis of an editorial, an article which will probably not be in the hands of many of our readers. Briefly therefore, and quite inadequately, we shall give a resumé of Mr. Speer's paper, first premising that the entire paper is well worthy of reading and careful consideration.

He observes that omission of this subject from the programme at Edinburgh has appeared to many persons to imply a criticism of such missionary activity, and to raise the question of its legitimacy. In fact, however, this omission has given the subject a prominence that its inclusion could never have secured for it. There really was no denial of the legitimacy of mission work among nominal Christians. Home mission work includes work among all classes of people, Christians and otherwise. All that the Edinburgh Conference did was to confine its scope to what the European Churches regard as Foreign Missions. Still, the omission compels us to reconsider the question of the legitimacy of mission work among nominal Christians.

He considers briefly at the outset the history of American missions to Oriental churches, observing that the Roman Catholic Church, in spite of its objection to our own missionary work among its people, does not fail to carry on a direct propaganda against these Oriental Churches, so that non-Roman work in Latin America is, at any rate, on a par with Roman Catholic work in Oriental countries. As criticism of the Churches of the Nestorians, Armenians, Greeks, and Copts, he observes that they are illiterate, their worship often was in dead languages, their polity was tyrannical, their religion was a travesty of Christianity, they were an insuperable obstacle to the evangelization of the Mohammedans. The original purpose of missions to these Churches was not proselytism, but spiritual vivification. He admits, however, that the separate evangelical churches grew up in spite of the original influence of the missions.

Recurring then to his main subject, he discusses the questions whether missions in Latin-American lands are legitimate, and necessary, and answers both the questions in the affirmative. The moral condition of South American countries warrants and demands the presence of the force of evangelical religion, which will war against sin, and bring men the power of righteous life. In South America, as a whole, official statistics show that from one-quarter to one-half of the population is of illegitimate birth. As specifications showing their present illiteracy, he states that in spite of a brilliant upper class, many of whom were educated abroad, in Brazil the census of 1890 returned 12,213,346 of the population, or approximately 85 per cent, as illiterate. In Chile, 1,951,061 were returned in 1907 as illiterate, or approximately 60 per cent. In the Argentine 50.5 per cent of the population over six years of age, and in Bolivia nearly 80 per cent of the population over seven years of age, are illiterate.

He holds also that Protestant missions are justified in South America in order to give the Bible to the people. He maintains that again and again priests have burned the Bible sold by colporteurs, or missionaries, even when they were the Roman Catholic version. A few ecclesiastics have written approvingly of the circulation of the Bible in Portuguese, but nothing has been done by the Church to promote the circulation in Spanish, which is the language of two-thirds of South America. The Archbishop of Bogota requires all who have Bibles in their possession to deliver them up to their priests. Other incidents of the same sort are cited.

He holds again that Protestant missions are justified and demanded in South America by the character of the Roman Catholic priesthood, which, reluctantly, he finds to be very bad. He holds also that such missions are justified because the Roman Catholic Church has not given the people Christianity. Their religion is that of a dead man, not a living Saviour, and even the dead Christ is the subordinate figure. The central place is Mary's. He mentions having seen in the wall of the ancient Jesuit church in Cuzco, known as the Church of the Campana, the words, "Come unto Mary, all ye who are burdened and weary with your sins, and she will give you rest."

There is much more, written temperately and in no spirit of bitterness, to the same effect. He regrets especially that Roman Catholics in the United States, whose condition is so totally different from that of their co-religionists in South America, should be unwilling to dissociate themselves from the latter, but in order to maintain the unity of the Roman Church, take the ground that criticism of it in one country is equivalent to criticism of the whole. The real fact, he says, is that it is impossible to attempt any sort of work whatever in Latin America without arousing a deep antagonism from the Roman Catholic Church. He holds that the Latin-American form of Christianity is so inadequate and misrepresentative that to preach the truth to it is not proselytism, but the Christian duty of North American Christians, both Protestant and Catholic.

THE REASON why we venture upon this friendly review of Mr. Speer's article is that it is understood that the omission of the subject of missions in Roman Catholic lands was one of the conditions which the S. P. G. insisted upon before it would consent to participate in the Edinburgh conference. No doubt very many Churchmen in this country indorse that position.

The way in which the subject was treated at the Chicago missionary congress which concluded the splendid campaign of the Laymen's Missionary Movement amply demonstrated the necessity for the Edinburgh rule. The subject was treated at Chicago by Dr. Homer C. Stuntz, one of the secretaries of the Methodist board for foreign missions. Dr. Stuntz's address was an admirable example of what not to say. Turning to the files of THE LIVING CHURCH, we find the following paragraph as showing the impression which that address made upon our reporter, who, we may add, was very sympathetic with the addresses as a whole:

"This sounded perhaps the only jarring note in the whole congress. Dr. Stuntz states that 999 missionaries out of a thousand were statesmen. He is evidently the thousandth man for it would be difficult to say so many tactless things in realms ecclesiastical, political, religious, and international, as Dr. Stuntz was able to compress within twenty minutes. His idea of evangelization of the people of South America differed apparently in no wise from the work of evangelization of Hottentots, except that he felt it necessary to interject various belittling and derogatory remarks concerning the people whom he was trying to uplift. His tone was flippant throughout, and the only redeeming trait to the address was the frequent opportunities for hearty laughter. Viewed as a contribution to an ecclesiastical statesmanship, his address was worse than a failure."

We do not for one moment apply this criticism to Mr. Speer's article. There could be no better spirit shown than that which appears in his own paper, while yet he does not mince words in presenting the seriousness of the South American problem. Neither do we maintain that because men differ in regard to a subject, therefore it should not be discussed between them. The action of our own General Convention in promoting the call for a world-wide conference on questions of Faith and Order—questions upon which Christendom differs radically among its constituent parts—shows that we have no unwillingness to face such problems.

But we deem it quite important that there should be a distinct separation between movements designed to effect one purpose and movements designed to effect another. The splendid movement for the promotion of zeal in evangelizing heathen lands for Christ was one from which the differences among Christians should have been rigidly excluded. Those differences need not prevent our common consideration of the facts connected with Mohammedan advances in Africa, nor with infant marriages or caste divisions in India, nor yet with the possibilities of stimulating zeal at home. But when this splendid common ground is invaded by a discussion of the failures and shortcomings of one great branch of Christendom in one continent, the first result is that that one great branch of Christendom is absolutely excluded from the whole movement, to the serious impairment of the movement itself. The second result is that a splendid forward movement of Christianity against heathenism is diverted into a totally different movement of Christians against Christians. The third result is that the differences among Christians are such that inevitably the association of ideas compels a division of sympathy among persons who had previously been coöperating in splendid unanimity, into Protestants and Catholics. Now leaving apart all considerations of what we are accustomed to call Romanism, and all considerations relating to bad conditions in South America, there is in fact to-day a great gulf between the Protestant religious system and the Catholic religious system; a gulf which cannot be treated as a negligible factor. A better choice of speakers at the Chicago congress might have prevented the crude flippancy of Dr. Stuntz; but not even the splendid statesmanship and wide sympathy of Mr. Speer enable him wholly to do justice to Roman Catholic missions.

He is out of sympathy not only with what is distressingly sinful in the lives of those in Roman Catholic lands who profess and call themselves Christians, not only with what is pugnaciously Roman in teaching and in perspective, but also with what is distinctively Catholic. Consequently, if Catholics and Protestants are to work together to promote zeal in foreign missions, whether Roman Catholics will coöperate or not, it is at least *highly expedient* that the distinction between Protestantism and Catholicity be not raised. Catholics of the Epis-

copal Church are perfectly willing to withdraw from a movement if the majority prefer to have it represent Pan-Protestantism exclusively. None of us could object to such a movement. But if the movement is really intended to be broader than that, and if participation of Catholics of the Episcopal Church and of the Church of England is in good faith desired—and it was so represented in the movement of the past two years—it must be distinctly understood that they participate as Catholics, which they could not do if conferences such as those at Chicago or at Edinburgh are to plant themselves upon distinctively Protestant principles. And we should go even further than that. Catholics of the Episcopal Church have, unhappily, serious differences with Roman Catholics, and the exigencies of practical affairs compel those differences very frequently to be made the subject of heated controversy; but in such controversy we are on the side of the Catholic versus the Roman, and we cannot therefore, even in those controversies, act on common ground with those who are on the side of the Protestant versus the Roman and also versus the Catholic. Consequently, if the participation of Churchmen in such movements as those we are now considering is desired by the Protestant world, it must, for the most part, be conditioned, as was that of the S. P. G. at Edinburgh, upon the entire separation of the subject of Christian missions in heathen lands from Christian missions in nominally Christian lands. If Pan-Protestantism desires to combine the two subjects in a single movement, it is inevitably one that will leave the greater part of Anglican Christendom out.

IT WILL BE observed that in all of this, the legitimacy of missionary work by others than Roman Catholics in Latin-American lands is not the issue at all, though Mr. Speer appears to suppose that it is the only issue. We might entirely agree with Mr. Speer in his "Case for Latin-American Missions" and still hold that it has nothing to do with the matter which is his chief concern in this essay.

But in order that we may not seem to evade the question of Missions in Latin America, we are quite ready to proceed to a consideration of the "Case." We only ask that it be understood that this "Case" has nothing to do with the wisdom of mixing two entirely distinct questions in such movements as those which culminated in the huge demonstrations in Chicago and Edinburgh.

Anglicans have pursued a very cautious policy in regard to invasions of Catholic countries, on any pretext whatsoever. They have gone into Oriental lands with the distinct purpose of building up the native Churches, many of which are of very ancient foundation. They have thus been able to cultivate very friendly relations with the latter. The Jerusalem bishopric, which once seemed to promise new disunity in Christendom, has in fact proven a splendid bond of unity between Anglicans and Orientals. Its influence has extended with equal success among the Copts of Egypt and the Upper Nile, especially since the Suffragan episcopate of Khartoum was established. The Archbishop's mission to Assyrian Christians has been quite instrumental in strengthening and—to use Mr. Speer's expression—"vivifying" the Church of that ancient people. The Russian and American Churches have been brought into very friendly intercourse through their intimate relations in Alaska and in Japan. Mr. Speer states that the original purpose of Protestant missions in the Orient was similarly to build up the native Churches, but he also admits that "separate evangelical Churches grew up" among them; he says, "in spite of the influence of the missions." This is a very mild statement. The real fact is that in spite of much excellent work on medical and social lines, the Protestant missions among Orientals have been a serious embarrassment to the earlier ideal of strengthening the native Churches. Instead of trying to strengthen them, these missions tried to Protestantize them; and when they failed, they pursued directly aggressive campaigns against those Churches, to the serious impairment of the cause of Christianity. If Protestants had left Catholic Christians to deal with these ancient Churches, with which they were peculiarly able to enter into sympathetic relations, very much more progress might easily have been made. When Mr. Speer sees so clearly the mistakes of Roman Christendom, it is unfortunate that he should overlook the serious mistakes of Protestant Christendom.

In Roman Catholic countries, the Anglican Churches have not been able to cultivate friendly relations, simply because, as

Mr. Speer points out, any sort of non-Roman influence in them is bitterly resented and relentless opposed. English Churchmen felt it necessary to establish "chaplains" of their own communion in the cities of Europe, simply that ministrations might be made among their own people in such cities, who would otherwise be deprived of the sacraments and of pastoral care. Those chaplaincies have, almost invariably, abstained carefully from any form of proselytism. An Irish mission was, indeed, planted in Spain, but it was promptly disavowed by English Churchmen generally, and the Bishop thus consecrated is not recognized in the calls to Lambeth Conferences.

American Churchmen have pursued a different policy with respect to Latin-American lands. The fact that Christianity in these lands dates only from a period in which the principle of national Churches had broken down throughout the Latin communion, makes the Churches of that continent Papal missions, pure and simple. The only "jurisdiction" thus acquired is that based upon the late mediaeval or modern principle that all episcopal jurisdiction flows from the Pope. That principle being altogether denied by Anglicans, and no other form of jurisdiction being claimed on behalf of those Churches, we have, in effect, assumed that no exclusive jurisdiction exists there. And indeed the whole question of jurisdiction in the American hemisphere seems involved in hopeless confusion, so that most of us have given up in despair the attempt to reconcile modern American conditions with ancient rules of jurisdiction which pre-suppose the unity of the Church. Of course, however, Mr. Speer will have no interest in this question of jurisdiction.

Even thus, however, it is doubtful whether the American Church, officially and corporately, would ever have been induced to establish its mission in Brazil. It was founded by American Churchmen as individuals and was supported by a voluntary society in its early years. It was only after the mission had proven to be really a valuable work that it was incorporated into the official family of the American Church. Its success is due to the remarkable sagacity and ecclesiastical statesmanship of Bishop Kinsolving and those who were associated with him. Started on Protestant lines, it was early discovered that only on Catholic lines could it be properly administered, and it will ever be remembered to the lasting credit of its administrators that they were big enough to throw partisanship to the winds, in spite of partisan support at home, and make a Catholic mission of what had been founded as a partisan work. The Brazilian mission has not, of course, been able to cultivate friendly relations with the Latin mission in that land, but it has demonstrated that it is able to do very excellent work. The precedent thus set has since been followed in Cuba and, to some extent, in Mexico, and also in the Latin-American islands under the American flag; but the principles and ideals underlying those missions differ *in toto* from the principles of those missions with which Mr. Speer and Dr. Stuntz are more directly familiar. Where one group is trying to restore an ancient Catholicity apart from modern Romanism, the other is trying to build up a modern Protestantism apart from ancient Catholicity. "The Case for Missions in Latin-America" is one in which the American Church missions must, by their very nature, be totally dissociated from missions on ultra-Protestant lines.

For ourselves, we may say frankly that we should not have encouraged an experiment of planting a mission in an avowedly Christian land, not being under the flag of an Anglo-Saxon nation, simply because the crying needs of pagan lands, and the crying needs at home, seem to demand that we consolidate all our energies upon these, and leave other Christian lands to grapple with their own problems, confident that the mere force of sacramental energy, which they undoubtedly possess, will sometime lead to their own reformation. The question would seem to us to be one of relative urgency as between fields. We believe Mr. Speer has not exaggerated the sad conditions which actually prevail in South America, and we are far from defending the religious system that makes little effort to combat those conditions, if it does not actually foster them. Yet the cure for the condition is not to be found in an assumption that South Americans are to be treated as heathen, and their religious institutions pulled down in order that rival institutions—which have limitations of their own—may be substituted for them. Mr. Speer has not quite succeeded in attaining that degree of ecclesiastical statesmanship on this issue that characterizes him so generally on missionary questions.

Perhaps that is one of the handicaps that Protestantism lays upon even its most brilliant minds.

AND THEN, too, it is extremely dangerous to lay stress upon the national sins of one race, while excluding the national sins of another. Part of Mr. Speer's "case" rests upon the allegation, which we fear is true, that "in South America as a whole, official statistics show that from one-quarter to one-half of the population is of illegitimate birth." Curiously enough the newly consecrated Bishop of Lincoln, in England, makes a like charge against his portion of England, saying in his Lenten pastoral, as quoted in our London Letter in this very issue, that "the returns of the Registrar-General pertaining to the bad condition of morals in Lincolnshire" "exhibit a high proportion of illegitimate births. That the standard of moral purity in the county is deplorably low is confirmed by the Assizes, where Lincolnshire has a bad record for its hideous offences against chastity." Now here is presented, with respect to a large section of England, precisely the condition which, according to Mr. Speer, compels us to treat South American Christianity as a negligible quantity; yet these Lincolnshire folk all "profess and call" themselves Protestants precisely as South Americans call themselves Catholics. Unhappily, too, a like condition appears to prevail in the Protestant fastnesses of Cornwall. Shall we then bunch English Protestants along with Hindoos, Confucians, and Africans also? And we seem to remember some pretty damaging statistics relating to divorces among the nominally Protestant people of the United States of America which would indicate that *we* are not altogether beyond criticism in our morals. Does not this suggest to Mr. Speer the gravely difficult ground on which he stands, when he would relegate the backward portions of Roman Catholicism to a par with paganism, but forgets to do the same with the backward portions of Protestantism? We forbear to remind him of the Pharisee and the Publican, or the mote and the beam; but it is obvious that his "case" may easily be treated as proving too much.

THUS, WE DEEM the "Case for Latin-American Missions" one that hinges very largely upon what sort of missions are referred to; and the urgency of the "case" would still further hinge upon a comparison between our duty to peoples that have not the knowledge of Christ and that have not the sacraments, and those that have both, although both may be overlaid with superstition and sin; and even if the "case" be treated as proven; and the urgency be deemed on a par with that for the evangelization of heathen lands, we should yet maintain very positively that the nature of this work, and the inevitable difference between the Catholic and the Protestant view concerning it, would make it necessary that in any sort of movement in which Catholics and Protestants are asked to join in the promotion of zeal for foreign missions, all questions pertaining to work in Christian lands be rigidly excluded.

WE believe the diocese of Kansas City has acted wisely in choosing the present Missionary Bishop of Kyoto, Japan, Dr. Partridge, to be its Bishop. Bishop Partridge's service in the foreign field began immediately after his ordination to the diaconate in 1884, when he was sent to China, where he served until his election to the episcopate as Missionary Bishop of Kyoto in 1900. After a foreign service of twenty-six years, he is amply entitled to home service. Moreover we believe thoroughly in the practice of translating Missionary Bishops to home dioceses. It is for the best interests of the whole Church that there should be such translation; not because home service need be looked upon as promotion, for foreign service is quite as dignified and generally no more arduous, but because the missionary impetus of the Church at home may be greatly stimulated by thus drawing from the frontiers of Christianity. Moreover the missionary who willingly serves for long periods among strange people may readily feel that home service in his advancing years is more agreeable to him. Our canons wisely forbid translation from a missionary district to a diocese within five years of the consecration of a Missionary Bishop; but after such service a Missionary Bishop is free to accept a diocesan election should it be tendered him and should he so desire.

Should Bishop Partridge accept this election he will be the first Bishop to be translated from the foreign field to a home diocese, though translations of domestic Missionary Bishops

have not been infrequent. It will be remembered that Bishop Whitaker, who is rightly regarded as the peer of any Bishop whom this Church has produced, not only was translated to Pennsylvania from the missionary episcopate of Nevada, but nearly all his ministry as a priest had been spent in missionary work in that then remote and difficult state, and his only eastern work was a brief one in a country field. Such preparation was sufficient to make him among the greatest of the Bishops in the stronger dioceses of the Church.

THE death of Bishop Holly, who has held aloft the standard of Christ and the Church in Haiti as its Bishop for thirty-six years past, removes an unique figure in the annals of American Church missions. When he was consecrated, in 1874, there was a hope that the work would grow beyond the requirements of a single episcopate and that a wholly autonomous Church would be the result. The hope was not quite justified by future events. Bishop Holly was largely instrumental in planting the American Church on the island, before he became its Bishop, and there were already eleven clergymen in it when the episcopate was created. It was believed that by recognizing the work as autonomous, subject to necessary oversight of the American Church until there should be three Bishops in the island, its efficiency would be increased, particularly as Bishop Holly had become an Haitian citizen.

The future of the mission must probably be problematical. A population of nearly or quite a million, nearly all of whom are negroes or mulattoes, has hardly been touched, and the republic of San Domingo, on the same island, remains practically untouched, though one of Bishop Holly's clergy is attempting work there. It seems doubtful, at least, whether the creation of weak "national" Churches of this character can be justified. After long discussion and a disastrous experiment the Church finally refused to act upon the Haitian precedent in Mexico, and the sometime autonomous mission in Brazil has been taken into the family of the Church's missionary districts. We think it likely that the whole matter will receive careful reconsideration by our House of Bishops before another consecration is determined upon for Haiti.

ANSWERS TO CORRESPONDENTS.

W. H. H.—(1) We know of no record of the number of clergy resident in the United States in 1784. The earliest list is that contained in the Journal of General Convention of 1792, when there were 192.—(2) Samuel Seabury was consecrated November 14, 1784.—(3) He returned at once to America, but we find no record of the date of his arrival.—(4) The diocese of Connecticut was organized in 1783.—(5) Preliminary organization of the American Church was effected at a delegate meeting held in New York, October 6 and 7, 1784, and the first General Convention was held in Philadelphia September 27 to October 7, 1785.—(6) The Moravians were independently organized at this time, and had been referred to by act of parliament in 1749 as "an ancient Protestant Episcopal Church." Their first Bishop came to the West Indies in 1732 and to Georgia in 1736.

NIL.—The American Church has no distinctive ceremonial law except in so far as directions are given in the Book of Common Prayer. Consequently whatever ceremonial has, in fact, been widely current in the Catholic Church at large, and is not inconsistent with such directions, must be lawful in this Church. Obviously the use of incense comes within this category.

W. B. I.—One entering the Church's communion while baptized outside should be hypothetically baptized unless positive evidence be presented to show that he has been baptized with water in the Name of the Father and of the Son and of the Holy Ghost.

"COULD WE, in pursuance of De Quincy's advice, select our ancestors, a cursory examination of modern social facts would, I am sure," says Scott Nearing of the University of Pennsylvania in the *Survey*, "induce those of us who yearn for the comforts of life to join the ranks of the defectives, dependents, or delinquents rather than to cast our lot with the family of an unskilled American workman."

"Such a choice would be inevitable, because the child who is being cared for in a modern child-saving institution is not only assured of a constant supply of the necessities of life, but is actually receiving more of these necessities than the child in the family of an unskilled workingman. For the sake of clearness, we shall ignore the problems of mal-nutrition, insanity, overcrowding, sweated work, and street life which, while universal in the homes of the poor, are wholly absent in the modern child-saving institution. This gives, at the outset, a handicap in favor of the home. Nevertheless, by contrasting the actual expenditures in each case, one can show that the child in the institution is better supplied with the economic necessities of life than is the child in the unskilled worker's home."

BLUE MONDAY MUSINGS.

A YOUNG college girl writes to ask my opinion of a recent utterance she has just heard from the head of a girls' school in Syria, who affirmed in an address to college students that "Greek Catholics are not Christians." She adds:

"On hearing the news that Greek Catholics are not Christians, I was much surprised and expressed my surprise to a few others. These, however, were of the same opinion, and it seems to be the opinion of most people of my acquaintance. My wonder then was, where were these people taught such things? I am accused of being narrow-minded (a favorite expression of the present generation of girls) by the very girls who would divide the Christian Church into the 'real' Christians and 'not real' Christians."

Such utterances are far from uncommon among those excellent people who date the beginning of Christianity with the Protestant Reformation and seem to imagine that at least after the death of St. John the Holy Spirit was withdrawn from the Church and the Gates of Hell prevailed against her, until Martin Luther and John Calvin began their work. It would be absurd to set about a serious refutation of such a wicked lie. American Protestantism in all its history cannot show so many martyrs for the Christian Faith as the Eastern Church can show in the last century. No part of Christendom has held with such magnificent zeal and devotion to the Faith once for all delivered; nowhere is the Bible more cherished; and bearing in mind what the Russian Church has done in the evangelization of Siberia and in Japan, one is compelled to recognize a splendid missionary enthusiasm as part of its present equipment. That in certain regions there are abuses and corruption is undoubtedly true, as it is true of certain regions of the Anglican communion. But the impious slanders of the proselytisers who go into the Orient, not to make Christians of Mohammedans (that they seem to be afraid to undertake) but to detach a few from the Orthodox Church of the East and to add them to their own number, are inexcusable, even when one recognizes the full force of religious bigotry and prejudice. There stands on the mantel-piece of my library a photograph, made only last year, of the present Orthodox Greek Patriarch of Jerusalem. It is a face which, for beauty and spiritual refinement, compares favorably with that of any religious leader in America. I wish that this silly woman from Syria, who has been displaying her folly out in Ohio, might be confronted with His Beatitude and compelled to eat her words.

This sort of distinction between real Christians and not real Christians which some of our ultra-Protestant friends draw, is used in another field, as of "thoughtful, intellectual persons" and the other sort, by some of our Unitarian neighbors. "It takes brains to be a Unitarian," said some one the other day, to whom I ventured to reply with emphasis, that I would undertake to teach any parrot in three weeks to cry at the top of his voice, "I don't believe, I don't believe, I don't believe!" That there are some Unitarians with brains is, of course, indisputable; but that tiny and moribund sect is very far from maintaining an equal average of intellectual power or from having a monopoly of that desirable possession. Real liberality recognizes intelligence and piety wherever it appears, does not deny the true Christianity even of Catholics, whether American or Greek or Roman, and is prepared to acknowledge intelligence, even among those who believe the fulness of the Christian religion.

THE OBSERVANCE of Lent has come to be a fearful and wonderful thing in many quarters; and I cannot help fancying that the saints of the primitive Church would find it difficult to recognize their own institution in its present disguises. I have just been reading, with mingled emotions, a two-column account of a fancy-dress dinner dance given in Chicago by one of our Dollar Princesses. I suppose the ostentation and vulgarity of the performance are not unique nor surprising; but when I come to the last paragraph, my thoughts are too deep for words:

"Dancing was the real order of the evening and received the most enthusiastic attention of the company. This lasted until nearly 12 o'clock, when once more the throng was gathered into a grand march, which ended by every one sitting on the floor, while unseen choir boys, from the depths of the foliage above, ushered in Lent by singing a hymn and a beautiful recitative, the pure young voices swelling out with exquisite effect over the silent, bizarre, and brilliant company. Then good nights were said, last compliments were flung here and there, and the most wonderful party of many a season was over."

A carnival frolic, even prolonged up to Shrove Tuesday night, is a thing to be understood; but I am frank to say that the singing of Lenten hymns at the stroke of twelve in a ball-room seems to me the last word of profane ineptitude.

SIDE BY SIDE with this I am tempted to add a paragraph from a newspaper published in a large eastern city:

"The Organ Recitals which proved to be so popular last year in ——— Church, will be resumed on Saturday afternoon at 5 o'clock. The organist has arranged some interesting novelties for each recital. In this week's programme will be given extracts from the new Fairy Opera 'Koenigskinder,' including the overture and the gem of the opera, Spielmann's Song. This new work has become the most popular opera in the Metropolitan Repertoire. The song will be sung by ———, who will also sing arias from Mendelssohn and Haydn. Representing the new Russian school will be Arensky's 'Romance' and the Berceuse from his 'Mazeppa,' an opera which has had great success in Europe."

Organ recitals as a feature of Lenten observance are well known and legitimate; but to turn such a recital in a consecrated building into an echo of popular operas of the day seems rather too profane a parody of religious duty.

DOWN SOUTH they frankly surpass us of the North in fantastic ideas in the name of religion. I see an announcement in a Baltimore paper of a "Baby Show" held under the auspices of the Epworth League. On Friday night all the members of the society were to bring photographs of themselves as babies to the church and these were to be exhibited and the originals guessed. I suppose there was some financial scheme about it, though that does not appear on the announcement.

A choice collection of similar announcements is in a little daily paper from Alabama. The Methodists down there are evidently active. "A Trip Around the World" was to be taken at the Methodist church on Thursday night. "Four countries will be visited and refreshments will be served in each country. The sum of 25 cents will permit one to take the trip and to enjoy the refreshments also." I am glad to see that "the Methodist Aid Society and Ladies' Altar Society" had the concession for the sale of candy and cigars at the Labor Day festivities there. The Friendship Sunday School class of the same congregation were turning an honest penny by arranging a boat excursion to Shiloh. "You make no mistake by patronizing the Friendship Sunday School Class," the advertisement ends. Those same unwearied Methodist ladies took charge of the Pastime Theatre in the town for one day, the proceeds for the benefit of the Methodist Parsonage Fund. I do not know how the Methodist discipline fits in with that; but "anything for money and a good time," is evidently the rule. After this, I am not surprised to discover that on a certain Friday, "Mr. J. Spielberger [a Jewish merchant] will give the Methodist Ladies' Aid a per cent on all cash sales in both stores. Think of your present and future needs, then come, buy, and help us."

How interesting it would have been, if only Solomon had known of such ways to build the Temple of God in Jerusalem!

HERE IS an ecclesiastical novelty from sober Kingston, Ont. Alliteration's artful aid fails not, evidently; dare I comment on silly sectarianism's sensational sallies, sickening the sober and serious, and sowing seeds of schism?

BETHEL CHURCH

(Congregational in Polity)

Corner Johnson and Barrie Streets
Seeks to be a *Force* rather than a *Field*.
Believes in *Push*, *Prayer* and *Piety*.
Evangelizes through *Grace*, *Grip* and *Greenbacks*.
Seeks the Unchurched; Challenges Unbelief; Welcomes Strangers.
Receives New Members anytime to any or all departments.
Rev. Allison P. Mershon, Minister,
Residence—178 Ordnance St.

FROM SAVANNAH comes a paragraph fit to follow: the announcement of the incorporation of "The Church of the Living God, *Pillow* and Ground of the Truth," whose object is "to improve the social and moral intercourse between the members." These must be colored brethren, I take it, though there are white Christians who put the truth asleep in their churches and covet pillows rather than pillars. PRESBYTER IGNOTUS

ENGLISH SUFRAGAN TO BE BISHOP OF SOUTHWARK

Dr. Nickson, Bishop of Jarrow, Receives Promotion

NEARLY EIGHT MILLION POUNDS RAISED FOR CHURCH PURPOSES LAST YEAR IN ENGLAND

Illuminating Paper on Prayer Book Revision by Mr. Pullan

OTHER LATE ENGLISH CHURCH NEWS

The Living Church News Bureau
London, Feb. 28, 1911

THE Bishop Suffragan of Jarrow has been chosen to be the new Bishop of Southwark. Dr. Nickson, who may be accurately described as neo-Evangelical and one of the best sort, appears to be well qualified in not a few respects for the official and spiritual oversight of South London. He was born in 1864, received his university education at Cambridge, where he obtained a first class in the Theological Tripos, was ordained to the priesthood in 1889, and was consecrated Bishop Suffragan for the diocese of Durham in 1906, when he also became a Canon residentiary of Durham Cathedral. The *Church Times* correspondent writes concerning the Bishop-designate of Southwark:

"Dr Nickson is essentially a Churchman as well as an Evangelical, and we do not think that those Catholics in the diocese of Southwark, who are also Evangelicals in the truest sense of the word, need fear that his rule will be one-sided and unjust."

There has been issued to the public press a summary of the voluntary offerings of the Church of England for the year ended Easter, 1910, which has been compiled from the new S. P. C. K. Year Book of the Church. The total figures are as follows:

I. For general purposes	£2,721,936 15s. 9d.
II. For parochial purposes	5,190,816 15 3

£7,912,753 11 0

The *Church Times* of the 17th inst. reproduced in full the very remarkable paper, "The Absurdities and Dangers of the

Notable Paper by Rev. Leighton Pullan

Convocation Proposals," read by the Rev. Leighton Pullan, M.A., theological lecturer, librarian, and fellow of St. John's College, and lecturer of Oriel College and Queen's College, Oxford, at a crowded conference in the Church Room of All Saints', Margaret Street, W., in the evening of the 9th inst., to consider the subject of the proposed revision of the Prayer Book. In the course of his masterly indictment of the revisionist scheme, couched here and there in utterance worthy even of that consummate phrase-maker, the old Church father Tertullian, Mr. Pullan said:

"There have been many things in the Church of England which needed to be reformed. We rejoice when they are reformed. For instance, there was the recent sale of indulgences in the diocese of London. In the *Times* of January 19, 1911, we learned that from the modern Tetzel, Dr. Tristram, one could then procure a license to marry a deceased wife's sister for the modest sum of £3 0s. 6d. For the sin of marrying an 'innocent' divorced person the price was naturally higher, viz., £3 13s. 6d. And when all the circumstances were favorable, the guilty divorced person, the adulterer, might be married again when once the money had rattled in the box. It was hinted that prices would shortly be raised. We are indeed thankful when a Bishops reforms such an abuse. But of all the things that need reforming in the Church of England the Prayer Book is the one which probably needs it least. Though it would be the better for some enlargement and enrichment, it is plain that so difficult a task would require to be performed by delicate, skilful, and practiced hands. It is here that the tragedy begins. The 'committee on the Royal Letters of Business' [in the Lower House of Canterbury Convocation] contains four-and-twenty clergymen. It seems to have been forgotten that four-and-twenty clergymen do not necessarily make one theologian or one liturgiologist. In spite of the medieval disputants who doubted 'if an Archdeacon can be saved,' no one would mind there being seven Archdeacons among the twenty-four clergymen. What one may fitly protest against is, that not one of the seven appears to have given any previous proof of any expert knowledge of the subject. The remaining seventeen priests bear names which are regarded with varying degrees of respect. They include Canon Johnston and Canon Henson. I maintain that such an absurdity would be tolerated in no other branch of learning. It is like consulting an intelligent green-grocer on the question of restoring a picture by Raeburn or Gainsborough. The result of having a committee from which experts were excluded is exactly what

might have been expected. During the last thirty years great progress has been made in a knowledge of Christian liturgies. An immense store of magnificent material lies ready to our hand. It might have been used to build and adorn a noble edifice of prayer. At the least, we might have expected, our revisers might have learned a good deal from the mere presence of this material. What they have really done of importance is destructive or is shoddy. They have succeeded in making [the Church] look more vulgar than it has looked since the days of Edward VI. And they have half obliterated some of its best features. If their action has been deliberate, it is little better than a plot to de-Catholicize the Church of England. If, on the other hand, the majority have acted unconsciously, their incompetence is only the more flagrant. The new resolution about the ornaments of the minister and the new authority given to the Bishop of the diocese means that Catholic usage ceases to be the law of the Church of England. The Catholic therefore ceases to be a freeholder, and is degraded to the position of a tenant-at-will. It is this principle, that what is primitive, universal, and never forbidden by the Church of England, is to be treated as not primitive, not universal, and prohibited, simply because it is not commanded. I return to the more serious matters. I mean the substitution of what is commodious for what is Catholic, the exaltation of laxity. Again, we ask, is there a plot? Why is the Athanasian Creed to be made optional at the very moment when it is more needed than it has ever been needed since the sixth century. The moment when the sewage of continental unbelief is pouring into England is not the moment for banishing to a museum a screen that was erected to guard the sanctuary. But do our revisers adequately care for the Catholic Faith?

"I find another ominous negative in the new rubric at the end of the Order for Confirmation. It is the commodious theory over again. If the Sacraments were only ceremonies and not Sacraments, and if the Orders of the Ministry could be freely set aside by any persons who call themselves 'saved' or Christians, and if the Church were a club for discovering the truth, and not the pillar and ground of the truth, then we would most gladly welcome [Protestant] Dissenters to our altars. But as we maintain the exact contrary of these hypotheses, we shall say 'No.' But if we pass on to consider some other proposed changes we shall see further evidence of the tendency to water down orthodox practice in concession to popular Protestantism. The changes are like little mosquito bites, laden with infection. And it is for the Church to resist the infection, to uplift popular custom, and not to be led into a corrupt following of unworthy members. I believe that the revision means not peace, but fighting. It is a fight along the whole line of our position. The revision, ignorant and clumsy as it is, places itself with cunning, or by instinct, on the side of the world."

With reference to the complaint in certain letters in the *Church Times* that the Catholic Movement is making no advance, the Rev. Leighton Pullan feels compelled to state in the *Church Times* that he believes the writer's conclusions are wrong and their pessimism harmful. He believes the Catholic Movement is steadily advancing. "In smaller towns and villages, as well as cities and universities," he says, "one can find constant proofs of gain."

An influential meeting was held at the Mansion House last week in behalf of the Plymouth and Portsmouth Church Building Fund. The Lord Mayor presided, and among those present was Mr. Astor, M. P. for one of the constituencies at Plymouth. The chief speakers were the Archbishop of Canterbury, who, as we know from a painful incident, had former relations with Portsmouth as Bishop of Winchester, and Lord George Hamilton, a former First Lord of the Admiralty. Their plea was for £100,000, or four and twenty churches, to satisfy the immediate and clearly impending requirements at our two chief naval and garrison stations.

The outspoken comments of the Bishop of Lincoln and the Bishop of Truro on the social evils of impurity and the degradation of marriage which are so appallingly rife in the counties of their respective dioceses have probably come with no surprise to Churchmen who have resided for any length of time in Lincolnshire and Cornwall. The former, in his Lenten pastoral, issued from his sick bed in a London nursing home, refers to the returns of the Registrar-General pertaining to the bad condition of morals in Lincolnshire, which exhibit a high proportion of illegitimate births. The rural clergy testify that in some villages a really chaste marriage is an exception. That the standard of moral purity in the county is deplorably low is confirmed by the Assizes, where Lincolnshire has a bad record for its hideous offences against chastity. The people of England, the Bishop says, are awaking to a sense of their social evils, and they are looking to the Church to give a lead in remedying them.

The Bishop of Truro, speaking on the sanctity of marriage at the annual diocesan meeting of the Mothers' Union, referred to the low standard of personal purity which was still common in Cornwall. He emphasized the indissolubility of marriage, and stated that he had recently upheld a Cornish vicar who had refused to give the Blessed Sacrament to a person who had quite knowingly entered into a legal union with a divorced man. His Lordship asked those present to use daily the prayer of the Mothers' Union, and to join in their private prayers with their Bishop in a daily intercession that a higher standard of purity should be reached in their county.

The Bishop of Birmingham, who moved the resolution at the recent annual meeting of the Free and Open Church Association, spoke of the pew renting system as a symptom rather than a cause. The system grew up as a device for securing money only because there was antecedently a totally false conception of the relation of classes before God in the Church. They had to break down, not only the pew rents, but the system out of which it grew. He had never been able to understand why this question should in any kind of way affect persons who glory in the name of Evangelical less than those who glory in the name of Catholic. Why should not all move together towards the abolition of this long-standing evil? What they had to do was to convert the public conscience of Churchmen.

A service of dismissal for four priests and one layman who are shortly proceeding to western Canada in connection with the Archbishops' mission was held in Lambeth Palace chapel on Friday, when the Archbishop of Canterbury gave a short address.

King Manuel visited the Hampstead Garden suburb (north-west London) one day last week, and was received and conducted over the estate by the Rev. B. G. Bourchier, vicar-designate of the newly formed district parish, with whom his Majesty took tea.

J. G. HALL.

CANTERBURY CONVOCATION ON THE TEN COMMANDMENTS.

THE English papers show that the foundation for the report cabled to American papers concerning revision of the Ten Commandments by the Convocation of the Province of Canterbury, is that, in the Lower House, the Dean of Westminster gave notice of a motion to "take into consideration the use of a shortened form of the Second, Fourth, and Tenth Commandments"; and that the following rubric relating to the reading of the Commandments was (tentatively) adopted:

"There may be substituted for the Ten Commandments (provided they be said once a month) the summary of the law as enunciated by our Lord. The priest shall say 'The Lord Jesus said, Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the First Commandment. And the Second is like, namely, this: Thou shalt love thy neighbour as thyself. There is none other Commandment greater than these (St. Mark 12: 29-31). And He said, On these two Commandments hang all the law and the prophets' (St. Matt. 22: 40).

"Lord, have mercy upon us, and write these Thy laws in our hearts, we beseech Thee."

ACQUITTED OF CONTEMPT CHARGE.

[BY TELEGRAPH.]

NEWARK, March 14.

THE REV. A. E. MONTGOMERY was acquitted to-day on the charge of contempt of court. The court is reported to have said, "You might have engaged in better business than assailing public officials." THE LIVING CHURCH editorial on the subject last week was highly appreciated in this vicinity.

IF WE ACCEPT patiently and trustingly what comes to us from God, there comes with it an inward strength and peace. What we have to add on our part is trust, submission, fidelity. Let us be loyal to our work, whatever it is; whatever our hands find to do, let us do it with our might. Let us forget the things behind—disappointment, sorrow, the unkindness of others, remorse, ourselves. Leave them behind and reach out to things before—to deeper knowledge, larger usefulness, purer love. And so, while the outward man perishes, the inward man is renewed day by day.—Selected.

NEW YORK CATHEDRAL AS SEEN BY AN ENGLISH TRAVELER

Highly Commended by the Writer of "American Sketches"

VARIOUS HAPPENINGS IN THE METROPOLIS

Branch Office of The Living Church
416 Lafayette St.
New York, Mar. 14, 1911

THE unknown writer of the "American Sketches" in the (London) *Church Times* writes very appreciatively of the New York Cathedral, in the issue of March 3d. After telling of the splendid group of buildings on Morningside Heights the writer says, of the Cathedral itself:

"The 'crossing,' as the Americans call it, has been bricked up, where one day the great nave and the great transepts will appear. The area thus enclosed will be greater than 'under the dome' of our own St. Paul's. It will be a vast preaching area, such as would bring delight to the hearts of the Liverpool Cathedral Committee. It is true that it has no such beauty as the Lady-chapel of Liverpool, but the chapel, as approaching completion, has its own beautiful dignity, and I mark the carved figures as worthy of especial praise. Above all, I admire the glorious choir. Around the altar are eight great granite columns, revealing behind them an ambulatory of spacious width. There is nothing here of the chastened shadows of the Gothic choir. It is ordained for the people's worship—wide and open and gloriously sunlit. Those responsible have done wisely, I think, in cutting themselves free from English domination. Far better to work out their own ideas, striving, if they can, to reproduce in stone the conception of a Cathedral which shall be the Cathedral of a great cosmopolitan people, gathered together under the sweet covert of the abiding Presence. They mean to make the Cathedral a true center of light."

There is then a discussion of the free church difficulty and of the apartment house problem—"Apartment houses in New York," says the writer, "are terrible things"—and the prophecy that "It is just here, I think, that the Cathedral will do its greatest work."

"Open to all comers, having in its vast 'crossing' no rented seats or allotted pews, herein they may come from the lofty apartment houses, and the hundreds of vast residential hotels. It may be a spiritual home for the homeless, and at its altars there may kneel vast congregations who shrink from the social restrictions of parish life, as we see it to-day. Possibly, too, there may be a bolder independence in the criticism of certain features of national life under the 'crossing' than from the parish pulpit where, of necessity, the cares of the world come more nearly, and the liberality of the wealthy supporter is more likely to be a shackle. A college of clergy at the Cathedral of St. John, New York, fearless of social contempt and independent of popular acclaim, might do for this vast and wonderful city something akin to the great work done in the last generation in our own St. Paul's. Such was Bishop Potter's ideal. I hope it may be realized. That there are many Churchmen hoping similarly, and not without eagerness of expectation, I am certain. Not indeed that there are no dangers in the way. There are strange conceptions of undenominationalism abroad, and now and again we hear of ideals of Cathedral life which are akin, rather, to the methods of the American college chapel. There is room for interchange of thought, there is room for every possible openness of mutual consideration and mutual understanding. But on the heights of Morningside, there is no room for the presentation of any hope for mankind save through Christ crucified and in the Church which He founded."

The General Theological Seminary has awarded the three special fellowships for research study to Robert Frederick Lau and Leicester Crosby Lewis, both of the class of '08, Columbia, and Edwin Selden Lane, who obtained the degree of bachelor of philosophy from Yale in the same year. This was the first time in the history of the seminary that students not yet in deacons' orders have secured these fellowships. The fellowships are good for five years, which must be spent in special study. Messrs. Lau and Lewis will take graduate work at Columbia next year, and during the remaining four years they will study in Germany and England. Mr. Lane has not yet determined where he will take up his work.

The two former are candidates for holy orders in the diocese of New York, and the latter in the diocese of Pennsylvania.

On the afternoon of Saturday, April 8th, and on Sunday morning, April 9th, Palm Sunday, Father Figgis, of the English Community of the Resurrection, will conduct a quiet hour or hours, and celebrate the Holy Communion, in Trinity Chapel (the Rev. John Mockridge, vicar).

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Coming Events at
Trinity Chapel

PHILADELPHIA CHURCH RE-OPENED

Church of the Resurrection Completed as a Memorial to its Late Rector

INTEREST AROUSED IN STATE LEGISLATION

The Living Church News Bureau
Philadelphia, Mar. 14, 1911

ON the First Sunday in Lent occurred the reopening of the renovated Church of the Resurrection, Broad and Tioga streets (the Rev. J. O. McIlhenny, rector). The Rev. J. De Wolf Perry, D.D., president of the Standing Committee of the diocese, preached at the morning service, which was almost the third anniversary of the death of the Rev. Joseph Robert Moore, the late rector, of whom the completed church is made a memorial. An inscription on the west wall recites: "This church has been completed to the glory of God, and in loving memory of the Reverend Joseph Robert Moore, who was its faithful and devoted rector for thirty-eight years. He departed this life March 4, 1908."

The completed church is 100x55 feet in length and breadth, and measures 48 feet from foundation to ridge-pole. The clerestory is new, and so also is the chancel, in which many beautiful memorials have been placed. New chandeliers, fitted both with electric and with gas lights, greatly improve the lighting of the building.

On Sunday, March 5th, there was held in St. Matthew's Church (the Rev. Charles Campbell Pierce, D.D., rector), a memorial service for the Rev. Robert W. Forsyth, D.D., late of St. Paul's, Richmond, Va., who was for twelve years the greatly loved and successful rector of St. Matthew's.

The Army and Navy Guild, of which the present rector of St. Matthew's is president, has added \$350 to its fund during the past month, making now \$1,500 available for the erection of a chapel at some army post. The receipts from the sale of Dr. Pierce's Sermons, *The Hunger of the Heart for Faith*, keep up the monthly payments on \$2,000 of building association stock, from which another chapel may be built in time.

Much interest is felt in Church circles in the bill which has passed both houses of the legislature and now awaits the signature of Governor Tener, exempting rectories and parsonages from taxation. Many Church people also are warmly interested in the

Walnut bills, prepared by the Child Labor Association of Pennsylvania, and introduced by Representative T. Henry Walnut of Philadelphia (who is himself a Churchman), which are designed to improve the condition of working children in the glass factories, the coal mines, and the messenger service in large cities. The child labor laws in this state have been considerably strengthened of late years, but they still lag behind those in many other parts of the country. The present bills forbid night work in the messenger service under the age of twenty-one, in first and second class cities, all work in coal mines under the age of sixteen, and night work in factories under the same age limit.

The hospitable doors of Holy Trinity parish house open to many different organizations in the course of the year. On Thursday, March 9th, a meeting was held there under the auspices of the Pennsylvania Branch No. 1 of the Pan-Hellenic Union of America and the Greek Orthodox Community, both of Philadelphia, to protest against the attempt to place the Island of Crete again under Turkish rule. An overflowing crowd was present, not only of Greeks, but of our own Church people, and among the speakers was the Rev. T. J. Lacey, of the Church of the Redeemer, Brooklyn, N. Y.

The annual reports of the Seamen's Church Institute show a widening and fruitful work. There are three stations maintained:

Activities of the Seamen's Institute. the central one at Front and Queen streets, under the chaplain, the Rev. G. S. Gassner; a branch (Biddle Memorial) at Port Richmond; and another at Point Breeze, where the tank steamers land at the wharves of the great oil refineries. At this last place, during the past year, the Atlantic Refining Company provided a new room, more centrally located than the one formerly used, and supplies light and heat free of charge. At Port Richmond the property has been enlarged by the purchase of an adjoining house, which has been remodeled and repaired and connected with the old one by an archway. Over forty-five thousand visits were made by seamen to the Institute and its branches, over two hundred shipwrecked and destitute sailors were aided, 68,085 pieces of reading matter were distributed to vessels, and \$4,404.55 of seamen's money was left with the chaplain for safe keeping, or forwarded to their families. In the Church of the Redeemer 209 services were held, attended by 2,920 seamen and 1,486 other persons; eight were baptized and four confirmed.

The Lenten missionary meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, Nineteenth and Walnut streets, on Monday, March 20th, at 2:45 p.m. The Rev. Dr. Floyd W. Tomkins will preside and the speakers will be the Rev. H. Cresson McHenry, the Rev. A. G. Mortimer, D.D., the Rt. Rev. Nathaniel S. Thomas, D.D., and the Rev. Hugh L. Burleson.

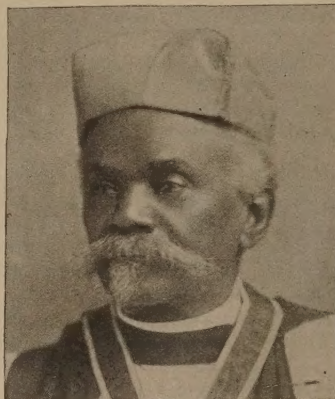
The daily papers of the city are giving unusual prominence and space to the Lenten noonday services this week, and the addresses, especially those of Dr. Worcester at St. Stephen's and Fr. Hughson at the Garrick Theatre, are well reported. The attendance everywhere is noted as excellent, and one reporter remarks with some surprise that workmen as well as more prosperous representatives of business and the professions are to be seen in the congregations.

The Rev. S. C. Hughson, O.H.C., and the Rev. Frederick Thompson, of the School for Postulants, Uniontown, Ky., were the speakers at the meeting of the Domestic Committee of the Woman's Auxiliary at the Church House, on Monday, March 13th. Fr. Hughson also described his work at St. Andrew's School, Sewanee, at a meeting in Holy Trinity parish house the same afternoon.

DEATH OF BISHOP HOLLY.

A CABLEGRAM received at the Church Missions House on March 13th announces briefly the death of the Rt. Rev. James T. Holly, D.D., Bishop of Haiti.

Bishop Holly was not technically a Bishop of the American Church, but rather of the autonomous Church in the Republic of Haiti. Both he and his clergy have, however, been supported by our Board of Missions from the time of the beginning of their work. He was of African descent and the first negro to be advanced to the Episcopate.



THE RT. REV. JAMES T. HOLLY, D.D.,
Late Bishop of Haiti.

He was born in Washington, D. C., in 1829, of free-born parents, and was at first educated as a Roman Catholic. He was ordained in the American Church, however, as deacon in 1855 and as priest in 1856. Shortly afterward he was sent by the Board of Missions to visit Haiti and report on the feasibility of opening missionary work on that island. His report was favorable, but funds not being immediately forthcoming, Mr. Holly took charge of St. Luke's Church, New Haven, Conn., where he remained until 1861. In that year he led a colony of 111 persons to found a mission in Haiti. Unforeseen difficulties arose. In six months 43 of the settlers died, and Mr. Holly's own family of eight was reduced to three. Most of the colonists returned to the United States, but Mr. Holly, with about 20 others, persevered in the enterprise. In 1863 Dr. Alfred Lee, Bishop of Delaware, made the first episcopal visitation, and confirmed 26 persons. In 1865 the Committee on Foreign Churches took charge of the mission, and in the following year Dr. George Burgess, first Bishop of Maine, made a visitation, ordaining a deacon and a priest and holding several confirmations. On his return home he died at sea near Haiti on April 23, 1866. In 1872 the Haitian Mission was placed in charge of Dr. Arthur Cleveland Coxe, Bishop of Western New York, and at the close of the year he visited the island, consecrated the Church of the Holy Trinity as a memorial to Bishop George Burgess, ordained several priests and deacons, and confirmed 53 persons. The mission remained in his charge till 1874. A covenant was then drawn up and signed between the House of Bishops of the Church in the United States and the Convocation of the Protestant Episcopal Church in the Republic of Haiti, dated November 3, 1874. By this instrument the Haitian Church was recognized as a foreign Church, but it was arranged that it should remain under the "nursing care" of the Church in the United States, the Convocation of the Church in Haiti conceding to the House of Bishops the nomination of the first Bishop to be consecrated, and thereafter the nomination of such

(Continued on page 665.)

CHICAGO CHURCHMEN COMBAT DIVORCE

Bill is Introduced into the Legislature on Behalf of the Social Service Commission

DEATH OF MRS. JAMES T. HOYNE

Child Welfare Exhibit to be Brought to Chicago

OTHER LATE NEWS OF THE CITY

The Living Church News Bureau (Chicago, Mar. 14, 1911)

THE Social Service committee of the diocese of Chicago, and particularly Mr. William Ritchie, who has had this matter in hand for some time, has been successful in getting introduced into the state legislature a bill on Divorce. It is directed against an evil that has become notorious, known among lawyers as the "Consent Decree," and is intended to prevent fraud against the state by collusive divorce. A divorce judge cannot, at present, investigate outside of court, the parties or the facts in any case before him. He has to take only the evidence which the parties to the suit produce. Even though the judge may be convinced that the plea is fraudulent and due to an illegal agreement between the parties, he cannot take any action. The new bill provides, in effect, that in each county in the state the state's attorney shall be a participant in every divorce suit, with the duty of independently investigating the facts, and contesting every cause in which he may find evidence of collusion between the parties. Senator Madigan introduced the bill, which has the hearty support of the Bishop of the diocese. Much opposition has developed to the bill on the part of that portion of the legal profession which makes its living mainly from divorce suits, and Mr. Ritchie has sent out a general letter, urging all Churchmen who are citizens to write their state senators and representatives at once, urging the passage of "Senate Bill No. 23."

Death of Mrs. James T. Hoyne

Sorrow and a deeply felt loss have come to all members of the Woman's Auxiliary in the Chicago branch. Mrs. Hoyne, the beloved treasurer, entered into rest on Wednesday, February 22d. Her last illness was only of a few days' duration. For seventeen years Mrs. Hoyne served the diocesan branch as treasurer and always with fidelity and love. At the March 2d noonday meeting the branch adopted a resolution of sympathy and love to be sent to the family of Mrs. Hoyne and this was offered in a few earnest words by Mrs. C. O. Meacham. The president, Mrs. Greeley, read a tribute which expressed the sorrow, loss, and affection felt by all of Mrs. Hoyne's associates.

"The Babies' Branch" was the subject presented at the hour's meeting, Thursday, March 2d. It was in charge of Mrs. Tilton, and young children dressed in character presented as missionary priests, nurses, Esquimaux, Filipinos, Chinese, Japanese, sailors, and Cuans the situation and needs of their respective fields in the most captivating manner. It was a large meeting, more than a hundred and fifty being in attendance.

The Babies' Branch

News of importance to all workers in religious, philanthropic, and social circles, is that the Child Welfare exhibit, which has been on view in New York, is to be brought to Chicago, at the Auditorium, the latter part of April. Among the directors of this Chicago exhibit are two of our own clergy, the Rev. Dr. Herman Page and the Very Rev. W. T. Sumner. The expense of bringing this important and interesting exhibit here will amount to about \$18,000, of which \$12,000 has been subscribed by Mrs. Cyrus McCormick, Jr. The other \$6,000 has been guaranteed by other interested individuals.

As the result of a sermon preached at Kenosha last Wednesday

evening on "The Need in the Ministry," by the Rev. Dr. William C. DeWitt, Dean of the Western Theological Seminary, the men of St. Matthew's Church in that city have subscribed a purse large enough to send one man to college or theological seminary for a year, that he may study for orders. Dean DeWitt has been making a round of the larger western universities, talking to prospective postulants and those who may be thinking of studying for the ministry. He visited the University of Illinois last week. It is further of interest to note that the seminary last week received \$5,000 for its endowment fund. This gift is one of several similar ones received lately from anonymous donors.

Opportunities for quiet days of meditation for the women of the diocese are many this Lent. There was one at the Cathedral last Wednesday, conducted by the Rev. T. B. Foster of LaGrange; there will be one on Thursday, March 25th, at Grace church, where the Rev. G. C. Stewart of St. Luke's, Evanston, will lead the meditations, and another on April 5th, at Christ church, under the charge of the Rev. W. B. Stoskopf, rector of the Church of the Ascension. At Grace church the day will commence with a celebration of the Holy Eucharist at 10 o'clock. A simple lunch will be served those who attend.

Opportunities for Meditation

Men's Clubs Plan Easter-tide Banquet

The diocesan Council of Men's Clubs has arranged for a dinner for men to be held in Easter-tide, to which the clergy will be invited, and at which lay speakers will speak on "The Clergy from the Laymen's Point of View." It has not been announced whether the clergy are to be given an opportunity for replying.

BISHOP PARTRIDGE FOR BISHOP OF KANSAS CITY.

IN accordance with the call of the Standing Committee of the diocese of Kansas City for a special council to elect a Bishop for the diocese, the clergy and lay delegates of the different parishes and missions met on Tuesday morning, March 7th, at St. Paul's Church, Kansas City, at 10 A. M. By request the Rt. Rev. Daniel S. Tuttle, D.D., Presiding Bishop of the Church and Bishop of Missouri, celebrated the Holy Communion and preached a memorial sermon for the late Bishop Atwill.

The Bishop took for his text these words from the 47th chapter of the book of Genesis: "And Pharaoh said unto Jacob. How old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have the days of the years of my life been and have not attained unto the days and years of the life of my fathers in the days of their pilgrimage." Bishop Tuttle in the course of his remarks, outlined briefly the struggles and trials of the adherents of the



RT. REV. S. C. PARTRIDGE, D.D.,
Missionary Bishop of Kyoto, and Bishop-elect
of Kansas City.

Anglican Church in the Colonial period, of their nominal supervision by the Bishop of London, and of their real lack of the privileges that are ours in having Bishops living here, and he emphasized the vitality of the Church in being able, under such conditions, to remain alive and grow. He mentioned the efforts of the Church in the beginning of its life as a national Church, to secure the episcopate for itself. He spoke of the consecration of Bishop Seabury by the non-juring Bishops of Scotland; of Bishop Seabury as one who emphasized authority and precedent; of Bishop White as one who proclaimed the rights and privileges of the laity; of Bishop Hobart as one who proclaimed the necessity of evangelical righteousness and apostolic authority; of the elder Bishop Doane as one who emphasized our common membership in the missionary society; of Bishop Kemper as the first great Missionary Bishop of the West; and of the importance of all of these to the common enrichment of the American Church. He mentioned the burdens and trials of the field in which Bishop Atwill had labored for twenty years and of the privations that had been his. He spoke of his great kindness, diligence, steadfastness, bravery, and humility.

The Council met at 2 o'clock in business session. The President of the Standing Committee, the Rev. J. Stewart-Smith, was made

presiding officer. The Council arranged that the new Bishop should have a stipend of \$3,600 per annum and be allowed \$600 for traveling expenses, and that he should be furnished with a suitable residence.

The afternoon and evening was taken up with the nomination of those who were to be considered for the Bishopric. Among those nominated were the Rt. Rev. Sidney C. Partridge, D.D., Bishop of Kyoto; the Rt. Rev. Cameron Mann, D.D., Bishop of North Dakota; the Rev. Robert Talbot, rector of St. Paul's Church, Washington, D. C.; the Rev. Edward Henry Eckel, D.D., rector of Christ Church, St. Joseph; and the Rev. R. N. Spencer, rector of Trinity Church, Kansas City. The speeches and the seconds for the nominations prolonged the session until evening and into the morning of the second day. From about 11 o'clock on Wednesday morning until nearly 2 in the afternoon, with a short intermission for lunch, the Council spent its time in executive session, and the balloting was not commenced until about 2 P. M. Six ballots were cast and then adjournment was taken to the body of the church, where, after suitable prayer by Bishop Tuttle, the seventh ballot, with practically a unanimous vote for Bishop Partridge, was cast; on motion by Mr. Gardiner Lathrop the vote was made unanimous for Bishop Partridge, and the *Gloria in Excelsis* was sung.

The Council then adjourned to the council chamber.

Committees to make provision for an Episcopal residence and for a proper notification of the Bishop's election were appointed; other matters of local interest and minor details were arranged, and the special Council of 1911 stood adjourned without day.

On the first ballot 22 clerical and 60 lay votes were cast, Bishop Partridge leading with 13 and 20, respectively. Dr. Eckel had 4 clerical and 10 lay votes, Bishop Mann 2 clerical and 12 lay, Mr. Talbot 1 clerical and 9 lay. The others were scattering.

The council is looking forward with hopes to the acceptance of this election by the Bishop elected, and its confirmation by the proper authorities. The entire diocese has been praying for the guidance of the Holy Spirit in this matter, and to those of us who participated in the closing ballot of the council, there has come the feeling that that Spirit has guided us in this important business.

FOR LENT.

"Come ye yourselves apart into a desert place, and rest awhile: 'for there were many coming and going, and they had no leisure so much as to eat'" (St. Mark 6: 31).

"Come ye awhile apart"
And with your Lord abide;
From tumult far, from strife, from mart,
Close to His pierced side.

"Into the desert come"
For He is here to bless,
The Heav'n-sent manna still doth fall
Within the wilderness.

"Come ye apart and rest"
It may not be for long,
One little hour on Jesus' breast,
Then must ye join the throng.

"'Tis but a little while,"
For many come and go,
An oasis, a desert isle,
Is all our rest below.

But thence may all men trace,
Tho' faint, tho' blurred and dim,
As shone God's light from Moses' face,
That ye have been with Him. —I. E. C.

THE CLERICAL BROTHERHOOD.

By THE REV. HENRY C. PARKMAN.

THE Brotherhood is the Church. The true spirit of brotherhood is love. St. Peter tells us to "honor all men"—men made in the image of God—but to "love the Brotherhood." The great Bishop of Chicago has used this text as a foundation for a powerful charge to his diocesan council, with special reference to unity and brotherly love between the great branches of the Catholic Church and the separated brethren of the many and various Protestant denominations. I want to use the same text as a guide in presenting certain aspects of the Brotherhood within the borders of our own national Church and to still further narrow the extent of our views to the *brotherhood of the clergy*. Whatever is true generally about the need of real brotherhood among the disciples of the one Master, is increasingly and intensely true among those who have promised in receiving their commission as priests of the Most High God, "to maintain and set forward quietness, peace, and love among all Christian people." Perhaps the same conditions are to be found elsewhere, among Romanists and Protestants; but it will be sufficient to consider only ourselves, at this time.

"Love the Brotherhood." Then while not forgetting that

all baptized persons, clerical and lay, are of the Brotherhood, let us think of the life of brotherly fellowship, of those whose calling and aim in the priesthood should be identical. Confessedly, there are many signs of incomplete fellowship and imperfect love. I am not going to discuss theological differences except to quote from Bishop Anderson in expressing my own feeling—"our differences are largely temperamental." Certainly we need not magnify our failure to see eye to eye, by withholding respect for the honest convictions of those who are not of the same mind. We may with greater profit spend our efforts in making much of that which we have in common. And we can learn from each other.

That which is uppermost in my mind is the appalling lack of the true spirit of brotherhood in matters of personal criticism and morals. In the average gatherings of clergymen, frequently, if not habitually, certain conditions are apparent. Perhaps the most striking of all (when a definite subject for discussion does not hold the attention) is the amount of time consumed in *idle comment* upon the life and work of brother clergymen, without any intention of doing harm, but certainly effecting nothing worth while for themselves or for any one else. And if one should chance, almost timidly, to speak of the excellence of character or attainment of a brother priest, too often there is some one ready to tear it to pieces by suggestion or innuendo. "Yes, he may do all that you say, but there is something behind it—he has a motive, an axe to grind," etc., etc. I remember an occasion when the name of a priest was suggested to a clerical gathering as a fit man to lead the devotions and meditations of a Quiet Day, and one priest spoke up quickly, "I would never choose him; he is not a spiritually minded man—and worse." The fact was, the priest criticised had a record of impressing multitudes of people, not by eloquence nor by great administrative ability, but by the spiritual power of humble-minded piety, ministering to the needs of human souls; and he had demonstrated again and again that self was not the dominant power in his life. He has since become the real spiritual leader and head of a great diocese, because of those very qualities. And his critic—well, he didn't know the man he pretended to criticise at all. It is possible of course to be deceived by appearances; but surely priests of God should remember the injunction of the Head of the Church, "Judge not according to the appearances, but judge righteous judgment." Unquestionably the clergy are full of faults, as other men, in spite of the grace of holy orders; but it is not becoming for brothers in the same fellowship to spend themselves in petty criticism of their fellows, when each one has so much real work to do in guarding his own life and example. Not long since a priest told me of visiting a gathering of clergy where the gossip was so virulent that he was afraid to be the first to leave the room.

There are cases of more serious import: as when a priest is supposed to have been guilty of an open and more or less flagrant offence, and certain statements are made and facts alleged upon evidence that would not be admitted in any reputable court. Many a priest is irreparably injured in his work by the hasty, thoughtless judgment pronounced upon him by a self-constituted court of his (shall I say *brother*, clergymen?) whose pronouncements are readily credited and passed on from mouth to mouth. One frequently goes away from a clerical assemblage wondering if after all there are many perfectly honest, pure, and God-fearing men in the ranks of the clergy; and perhaps he, himself, has contributed to that impression in the minds of others.

Another thing that crops up is the apparent unforgiving spirit among the clergy. A priest is guilty beyond a doubt, perhaps; he is "down and out"—and the majority of his brethren are ready to lend their assistance by dropping him altogether, if not giving way to the human instinct to kick the man who is down. There is an unwillingness to restore a man who is repentant or who might be won to repentance by kind, brotherly treatment. St. Paul uses these words in describing brotherhood: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." Again, a priest is often made to bear the stigma of a scandal that has been absolutely refuted. There seems to be the fear that the clergy will be accused of applying a coat of whitewash to one of their own body. A priest is sometimes condemned, not because he is guilty, but because of what people will think and say. "The clergy must be above suspicion," they say. Is it not true that a man who has sinned deeply, and who becomes truly

converted, is often a wonderful power in guiding and helping the tempted and sinful? He knows about the depths of sin and its power, not theoretically, and can more accurately and humanly point out the danger, and the way to life and safety. Has a priest ever been known to be restored to the exercise of his ministry who had been deposed for reasons affecting his moral character? And if the few so deposed are brought to repentance, can it be said that they received brotherly, loving consideration from their fellows in the ministry?

Sometimes we find destructive criticism of movements and organizations, as well as men, to be characteristic of many clerical meetings and associations.

Now what are some of the results of these conditions? Well, they destroy enthusiasm, for one thing; and what body of men needs enthusiasm more than the clergy, who have quite enough wet blankets cast around them by an unfeeling and unthinking laity? When I was ordered deacon, the good Bishop who preached the sermon said, "The clergy sadly lack buoyancy in their work—and they need and must have, to do their work well, a large share of enthusiasm." Do we not all know how true that is?

Again, the priest's power of influence is wasted. An unbrotherly spirit weakens the man, himself, who is tainted with it; and it must of necessity show itself by word and act in his work. Sometimes it works in a subtle way not only in his own sphere of labor, but is felt and operates more or less directly in the cure of a neighboring brother, or beyond.

Another result is that the clergy do not respect their brethren as they should, and lose many an opportunity of making another man's load brighter. One priest may visit in another parish and be an influence for harmony and progress, and another does harm and incites disloyalty. I remember once hearing a layman ask a clergyman, "Who are those two ministers?" (pointing to two men in a mixed parochial gathering). The answer was "Mr. A. and Mr. B. and mighty fine fellows they are." But how often we hear, "O, that is Jones," the tone implying what is not, perhaps, put into words. How much of the growing lack of respect of the layman for the priest are the clergy themselves responsible for, because they do not respect one another?

I am conscious that the question may be asked, "How far is it right to cover up the faults of the clergy? Would it not be dangerous to forego criticism? A bad man's influence may be checked by publicity. A priest of heretical or unsavory life should not be allowed to travel about and spread contagion under the cover of the Church's protection. We all know how Bishops are tempted to pass a man on to another diocese to save trouble or perhaps an ecclesiastical trial; and the bad seed is sown elsewhere." In answer I should say that the desired publicity as a rule is only talk, not action in honest and determined effort to eradicate evil. It should be asked: "What is the motive? Is it disinterested and constructive? Or is it idle and malicious?" We of the clergy ought to feel that our Lord's words about giving account for every idle word are peculiarly applicable to us, and nothing need be said about the graver motive.

I believe that we of the clergy need above everything else in our fellowship with each other "that love that thinketh no evil," that unwillingly admits error but "rejoiceth in the truth." In one of our Church papers last spring it was suggested that a good rule to make for Lent would be "never to criticise any movement or person without definite and particular prayer for the object or person criticised." A good rule, I should say, for the clergy—and other people, too—at all times. If we would do that, we should be ready when occasion or duty demanded it to "Speak the truth in love."

THE DIVORCE QUESTION.

I SHALL try to give an explanation of St. Matthew 19:9, which may help to throw some light on the difficult problem. I, for one, feel it is dangerous, in the presence of the fact that these difficult words, "except for fornication," are found in all MSS., to solve it by saying they were not spoken by our Lord. That is what we blame the modern critics for—saying a passage was not our Lord's word because it does not harmonize with their notions of what it ought to be—and I do not believe this is necessary.

We note that the sequence of St. Matthew and St. Mark are alike. This agrees with the presently accepted theory that St. Matthew had the Second Gospel before him, or at least was

familiar with it. But now it is not an unreasonable hypothesis to say that while St. Matthew followed the order of St. Mark, yet when he came to write it out he substituted another incident with which probably he was personally familiar, or which he felt would suit better the different purpose for which he was writing. My conviction of this comes from the totally different way our Lord is reported by the two writers to have handled the subject. In St. Mark 10:2-10 it seems that it was the abstract question of divorce that He was answering, as if the question in their minds was, "What is your opinion on the subject of divorce? Do you think it right?" Probably He had spoken before on the subject, and they had heard of His words. Undoubtedly our Lord read in their minds the intention to catch Him by appealing to Moses, and show Him up as contrary to their great lawgiver. And so He forestalls them and then takes them to a still higher authority in Genesis. It was simply an argument, and He does not need to give any word of His own.

"In the house," privately to His disciples, afterwards, He gives His precept for His Church. It, for the first time, recognizes a woman's equal rights with a man, which Moses did not, and the incident in St. Matthew did not, where our Lord follows Moses exactly. But now in St. Matthew the question is different. It is not the abstract question, Is divorce right? but the popular one of the day, Is it lawful for a man to put away his wife for every cause? We know there were two schools in that day, and this was a live question between them. One interpreted Moses' law to allow a man to put away his wife for any cause—if she did not cook his dinner to please him; if he saw some one he liked better. The other explained it to mean only for infidelity. Now the question put to our Lord was, Which side do you take? Is it lawful for a man to put away his wife for every cause? And our Lord answers it very differently from St. Mark's account. It is a question now, not of abstract principle, but for the interpretation of Moses' law. The law was there and was a permission to the Jews so long as it stood there. And as they ask Him to interpret their law, all He could do was to give it the strictest interpretation possible. But before doing that He took occasion to show them the truer conception of marriage which their own Law gave them, and to justify Himself in condemning Moses' permission as only a concession to the hardness of their hearts, even while interpreting it.

And note the form of His interpretation. Unlike St. Mark, it follows the thought of the Mosaic law, giving permission only to the man—so that law must have been in His mind at the time, and He was giving not His own views, but an interpretation of Moses' law under existing conditions. It is an accepted principle of interpretation to-day that our Lord always addressed Himself to those before Him and to present conditions. I think then we can reasonably say that St. Matt. 19:9 was addressed to the Jews who were questioning Him, and was not a precept giving His own views, but simply an interpretation of their law for them, and does not reach beyond the Mosaic law and those under it. It does not thus apply to the Christian Dispensation at all. For His law for us we must go to St. Mark 10:11, 12.—C. S. SARGENT, in the *Guardian*.

Indianapolis, U. S. A.

DEATH OF BISHOP HOLLY.

(Continued from page 662.)

Bishops as the convocation might deem necessary to a temporary commission of the House of Bishops, until three Bishops should be canonically resident and exercising jurisdiction in the Church of Haiti, when the functions of the temporary commission would revert to such three Bishops. Accordingly the House of Bishops proceeded to elect the Rev. J. T. Holly as the first Bishop for Haiti, and to nominate four of its members as the temporary Commission or Board of Administration of the Haitian Church. Mr. Holly was consecrated on November 8, 1874, in Grace church, New York.

His work in the island has increased to some extent, there being at the present time eleven presbyters, two deacons, and fourteen candidates for holy orders, with 753 communicants. No other consecrations for the work in the island have at any time been asked for, and in effect the work has been merely a mission of this Church, though without being an integral part of it.

"WHEN A MAN does a noble act, date him from that. Forget his faults. Let his noble act be the standpoint from which you regard him. There is much that is good in the worst of men."

How They Voted in General Convention

THE Journal of the General Convention of 1910 is now at hand. It will be of interest to many Churchmen to learn how their Bishop and their clerical and lay delegation voted on the contested matters upon which the ayes and nays were recorded. The following tables show such votes:

	Elective Presiding Bishop (1)	Permitting Verbal Alterations in P. B. in Foreign Languages (2)	Six-Year Term for Pres. Board of Missions (3)	Suffragan Bps.—Final Vote on Const. Am. (4)	Strict Prohibition of Marriage of Divorced Persons (5)	Racial Bishoptics (6)
HOUSE OF BISHOPS.						
Bishop of Missouri	nay	nay	aye	nay	nay	aye
Albany	aye		nay	aye	aye	
Pennsylvania						
New Hampshire						
Dallas	nay	nay	aye	aye	aye	
New Jersey						
Jaggard	nay		aye	aye		
Penick	aye	nay	aye	nay	nay	
of West Virginia	nay	nay	aye	aye	nay	nay
Montana	nay	nay	nay	aye	nay	nay
Pittsburgh	nay	aye	nay	aye	nay	
Southern Virginia	nay			aye	nay	
Western New York	nay	nay	aye	nay	aye	nay
Maryland						
Cape Palmas	nay			nay	nay	aye
Florida	nay	aye	nay	nay	aye	aye
Bethlehem	aye	aye	nay	aye	aye	nay
Easton	nay	aye	aye	nay	nay	
West Texas	aye	aye	nay	aye	nay	aye
New Mexico	nay			aye	aye	
Southern Ohio	aye	nay		aye	aye	aye
Fond du Lac	nay	nay				
Ohio	nay	nay	aye	nay	aye	aye
Kearney	aye	aye	nay	nay	nay	aye
California	aye	nay	aye	aye	nay	aye
Kansas City						
Louisiana	aye	nay	aye	aye	nay	nay
Atlanta	aye	nay	aye	nay	aye	nay
Texas	nay	nay	aye	nay	nay	aye
Spokane	nay		nay	aye	nay	aye
Southern Florida	nay	nay	nay	aye	aye	aye
Oklahoma	nay	nay	nay	aye	nay	aye
Tokyo	aye	aye	aye	aye	aye	aye
Shanghai	aye	aye	aye	aye	nay	aye
Tennessee	nay	nay	nay	aye	nay	nay
Massachusetts	aye	nay	aye	aye	nay	nay
North Carolina			nay	aye	nay	aye
Vermont	nay	nay	aye	aye	aye	nay
Michigan City	nay	nay	nay	nay	aye	
Kansas	nay	nay		nay		aye
Alaska	nay	nay		nay		nay
Lexington	nay	nay	aye	nay	nay	aye
Los Angeles			aye	aye	nay	aye
Marquette	nay	nay	aye	aye		
Duluth	nay	nay	nay	nay	aye	
Connecticut	aye	nay	nay	aye	aye	nay
Virginia	nay	nay	aye		nay	nay
Arkansas			nay		nay	nay
Asheville	nay	nay	nay	nay	aye	nay
Southern Brazil	aye	nay	nay	aye	nay	aye
Sacramento	aye	nay	aye	aye	aye	
Minnesota	aye	aye	nay	aye	aye	nay
Iowa	aye	aye	aye	aye	nay	
Idaho	nay	nay	aye	nay	nay	nay
Indianapolis	nay	nay	nay	aye	aye	nay
Nebraska			aye		aye	nay
Coadj. of West Virginia	nay	nay	aye	aye	nay	aye
of Kyoto	aye	nay	aye	aye	aye	aye
Maine	nay	nay	aye	nay	aye	
Chicago	aye	nay	aye	aye	aye	
Coadj. of Fond du Lac	nay	nay	aye		aye	aye
of North Dakota	aye	nay	aye	aye	nay	aye
Philippine Islands	aye	nay	aye	aye	nay	aye
Olympia	nay	nay	nay	aye	aye	
Long Island	nay	nay	aye	nay	aye	
Western Massachusetts	nay	nay	aye		aye	
Colorado						
Coadj. of Pennsylvania	nay	nay		aye	nay	nay
of Porto Rico	aye	nay	aye	nay	aye	nay
Honolulu	aye	nay		aye	aye	nay
Central New York	nay	nay		nay	aye	
Alabama	nay	nay	aye	nay	aye	nay
Salina	nay	nay	nay	aye	aye	nay
Mississippi	nay	aye	aye	nay	aye	aye
Newark	aye	aye	aye	aye	nay	aye
Quincy	nay			aye		aye
New York	aye	nay	nay	aye	aye	nay
Coadj. of Albany	aye	nay		aye		
of Springfield	aye	nay	nay	aye	nay	nay
East Carolina	aye	nay	aye	nay	nay	
Hankow	aye	aye	aye	aye	aye	
Utah	aye		aye	nay	nay	aye
Mexico	aye	aye		nay		aye
Cuba	nay		aye	nay		aye
Kentucky	aye	nay	aye	nay		nay
Harrisburg	nay	aye	aye	aye	aye	aye
South Dakota	aye	nay	aye	aye	nay	aye
Michigan	aye		aye	aye	nay	nay
Coadj. of New Hampshire	nay	aye	aye	aye	aye	aye
of Western Michigan	aye	nay	nay	nay	aye	nay
Milwaukee	aye	nay	aye	aye	aye	aye
Oregon	aye	nay	nay	aye		nay
Coadj. of Southern Virginia	nay	nay		nay	nay	nay
of South Carolina	aye	aye	aye	aye	aye	nay
Eastern Oregon	aye	nay	aye	aye	aye	nay
Nevada	nay	nay	aye	aye	aye	nay
Georgia	aye	aye		aye	nay	nay
Delaware	aye	nay	nay	aye	aye	
Washington	aye	nay	nay	aye	aye	nay
Wyoming	aye		aye	aye	nay	aye
Western Colorado	aye	nay	aye	nay	nay	nay
Coadj. of Maryland	nay	nay	aye	nay	nay	nay
Virginia	aye				aye	nay

HOUSE OF DEPUTIES		Suffr. Bps.— Const. Amdt. (7)	Preamble (8)	Office for Union (9)	Mission Hymnal (10)	Change of Name (11)	Racial Bishoprics (12)	Authorizing Rev. Bibles (13)	Votes to Suffr. Bps. (14)
Alabama	Clerical...	aye	nay	nay	aye	div.	nay	aye	nay
	Lay...	nay	nay	nay	aye	nay	nay	aye	nay
Albany	Clerical...	aye	aye	aye	aye	aye	nay	nay	div.
	Lay...	aye	nay	nay	aye	aye	nay	nay	nay
Arkansas	Clerical...	aye	nay	nay	aye	div.	nay	aye	nay
	Lay...	aye	nay	nay	aye	nay	nay	aye	aye
Atlanta	Clerical...	aye	div.	nay	div.	aye	aye	div.	nay
	Lay...	aye	div.	div.	div.	aye	nay	div.	nay
Bethlehem	Clerical...	nay	nay	aye	nay	aye	nay	div.	nay
	Lay...	aye	nay	nay	aye	nay	nay	aye	nay
California	Clerical...	div.	nay	div.	nay	aye	nay	aye	nay
	Lay...	aye	aye	nay	aye	div.	nay	aye	...
Central New York	Clerical...	nay	nay	aye	aye	aye	aye	nay	...
	Lay...	aye	nay	aye	aye	aye	aye	aye	nay
Chicago	Clerical...	aye	aye	aye	nay	aye	nay	nay	nay
	Lay...	nay	nay	aye	div.	aye	nay	aye	nay
Colorado	Clerical...	nay	aye	aye	div.	aye	...	...	...
	Lay...	aye	aye	aye	aye	nay	aye	aye	nay
Connecticut	Clerical...	aye	nay	aye	aye	aye	nay	aye	nay
	Lay...	aye	nay	div.	aye	aye	div.	aye	nay
Dallas	Clerical...	div.	nay	nay	nay	nay	nay	aye	nay
	Lay...	aye	nay	nay	nay	aye	aye	aye	nay
Delaware	Clerical...	aye	nay	nay	nay	div.	nay	aye	nay
	Lay...	div.	nay	aye	div.	aye	aye	aye	...
Duluth	Clerical...	div.	nay	aye	div.	aye	aye	aye	...
	Lay...	nay	nay	...	nay	aye	aye	div.	...
East Carolina	Clerical...	div.	nay	aye	div.	div.	aye	nay	aye
	Lay...	aye	nay	aye	div.	aye	aye	aye	aye
Easton	Clerical...	aye	nay	aye	nay	aye	nay	aye	aye
	Lay...	aye	nay	aye	aye	nay	nay	aye	div.
Florida	Clerical...	nay	aye	aye	nay	aye	...	...	...
	Lay...	aye	nay	aye	nay	aye	nay	nay	aye
Fond du Lac	Clerical...	aye	nay	aye	...	aye	nay	aye	...
	Lay...	aye	nay	aye	...	aye	nay	aye	nay
Georgia	Clerical...	aye	aye	nay	nay	nay	nay	aye	nay
	Lay...	aye	nay	aye	nay	aye	aye	aye	nay
Harrisburg	Clerical...	aye	aye	aye	aye	aye	aye	aye	nay
	Lay...	aye	aye	aye	aye	aye	aye	aye	nay
Indianapolis	Clerical...	aye	nay	aye	nay	aye	nay	aye	...
	Lay...	aye	nay	nay	aye	aye	nay	aye	nay
Iowa	Clerical...	aye	nay	div.	nay	div.	div.	div.	aye
	Lay...	aye	div.	nay	aye	nay	aye	aye	aye
Kansas	Clerical...	aye	nay	nay	aye	aye	aye	aye	...
	Lay...	aye	nay	aye	aye	aye	aye	aye	nay
Kansas City	Clerical...	aye	nay	aye	div.	aye	aye	aye	nay
	Lay...	aye	div.	aye	aye	nay	aye	aye	div.
Kentucky	Clerical...	div.	aye	nay	aye	nay	aye	aye	div.
	Lay...	aye	nay	nay	aye	nay	nay	aye	nay
Lexington	Clerical...	aye	nay	nay	nay	nay	nay	aye	nay
	Lay...	aye	nay	div.	aye	nay	aye	aye	aye
Long Island	Clerical...	aye	nay	nay	div.	aye	nay	aye	aye
	Lay...	aye	aye	nay	aye	aye	aye	aye	aye
Los Angeles	Clerical...	aye	aye	nay	aye	aye	aye	aye	...
	Lay...	...	...	...	...	...	...	...	...
Louisiana	Clerical...	aye	nay	nay	aye	nay	aye	aye	aye
	Lay...	nay	nay	nay	div.	nay	nay	aye	nay
Maine	Clerical...	aye	nay	aye	aye	aye	aye	aye	nay
	Lay...	aye	nay	aye	div.	aye	nay	aye	nay
Marquette	Clerical...	aye	aye	aye	...	...	...	...	...
	Lay...	aye	aye	div.	aye	nay	nay	aye	nay
Maryland	Clerical...	aye	aye	nay	div.	nay	nay	nay	nay
	Lay...	aye	aye	nay	aye	nay	nay	aye	nay
Massachusetts	Clerical...	aye	nay	nay	aye	aye	nay	aye	nay
	Lay...	aye	nay	nay	aye	aye	nay	aye	nay
Michigan	Clerical...	aye	aye	aye	aye	aye	aye	aye	aye
	Lay...	div.	nay	aye	nay	div.	aye	aye	aye
Michigan City	Clerical...	nay	nay	aye	nay	aye	nay	div.	div.
	Lay...	...	...	...	...	...	...	...	...
Milwaukee	Clerical...	aye	nay	aye	nay	aye	nay	nay	aye
	Lay...	aye	nay	aye	div.	aye	nay	aye	nay
Minnesota	Clerical...	nay	nay	div.	aye	div.	nay	div.	aye
	Lay...	nay	nay	nay	aye	nay	nay	nay	...
Mississippi	Clerical...	nay	aye	aye	aye	div.	aye	aye	aye
	Lay...	aye	aye	div.	nay	nay	div.	aye	...
Missouri	Clerical...	aye	nay	nay	aye	nay	nay	nay	...
	Lay...	aye	aye	aye	nay	aye	nay	nay	aye
Montana	Clerical...	nay	aye	aye	nay	aye	...	...	...
	Lay...	nay	div.	aye	aye	aye	nay	div.	...
Nebraska	Clerical...	aye	nay	aye	aye	aye	nay	aye	nay
	Lay...	aye	nay	aye	aye	aye	nay	aye	div.
Newark	Clerical...	aye	aye	nay	aye	nay	nay	aye	nay
	Lay...	aye	nay	aye	aye	aye	aye	aye	aye
New Hampshire	Clerical...	aye	nay	aye	aye	aye	aye	aye	nay
	Lay...	aye	nay	aye	aye	aye	aye	aye	nay
New Jersey	Clerical...	aye	nay	aye	aye	nay	nay	aye	nay
	Lay...	aye	div.	nay	aye	aye	div.	nay	nay
New York	Clerical...	aye	aye	nay	aye	nay	nay	aye	nay
	Lay...	aye	div.	aye	aye	nay	aye	aye	aye
North Carolina	Clerical...	div.	div.	nay	aye	nay	nay	aye	...
	Lay...	aye	nay	aye	aye	aye	div.	aye	...
Ohio	Clerical...	aye	aye	div.	aye	aye	nay	aye	nay
	Lay...	...	...	...	...	...	...	...	...
Olympia	Clerical...	...	...	aye	nay	aye	aye	aye	...
	Lay...	aye	nay	aye	div.	aye	nay	aye	...
Oregon	Clerical...	aye	nay	aye	aye	aye	nay	aye	...
	Lay...	aye	aye	nay	aye	nay	aye	aye	div.
Pennsylvania	Clerical...	aye	nay	nay	aye	nay	aye	aye	nay
	Lay...	aye	div.	aye	nay	div.	nay	aye	aye
Pittsburgh	Clerical...	aye	div.	aye	aye	nay	nay	aye	nay
	Lay...	aye	nay	aye	nay	aye	aye	div.	aye
Quincy	Clerical...	aye	nay	aye	nay	aye	aye	nay	...
	Lay...	aye	nay	aye	div.	aye	aye	aye	aye
Rhode Island	Clerical...	aye	aye	div.	nay	div.	aye	aye	aye
	Lay...	aye	...	aye	aye	aye	...	...	...
Sacramento	Clerical...	...	...	...	...	...	...	...	...
	Lay...	aye	nay	nay	aye	div.	aye	aye	nay
South Carolina	Clerical...	div.	div.	nay	aye	nay	nay	aye	nay
	Lay...	aye	nay	aye	aye	div.	nay	aye	aye
Southern Ohio	Clerical...	aye	nay	nay	nay	aye	nay	aye	nay
	Lay...	aye	nay	nay	aye	nay	nay	aye	nay
Southern Virginia	Clerical...	aye	nay	nay	aye	nay	nay	aye	nay
	Lay...	aye	nay	aye	aye	aye	nay	nay	nay
Springfield	Clerical...	aye	nay	aye	aye	aye	...	...	...
	Lay...	div.	nay	div.	aye	nay	nay	aye	nay
Tennessee	Clerical...	nay	nay	aye	div.	aye	nay	aye	nay
	Lay...	aye	nay	nay	nay	nay	nay	aye	nay
Texas	Clerical...	div.	nay	div.	div.	nay	aye	aye	nay
	Lay...	nay	nay	nay	aye	nay	aye	aye	aye
Vermont	Clerical...	aye	nay	aye	nay	aye	nay	nay	nay
	Lay...	aye	aye	nay	nay	nay	aye	aye	nay
Virginia	Clerical...	aye	aye	nay	aye	nay	nay	nay	nay
	Lay...	aye	div.	div.	div.	div.	nay	aye	nay
Washington	Clerical...	nay	nay	aye	aye	div.	div.	nay	aye
	Lay...	aye	aye	nay	aye	aye	aye	aye	aye
West Texas	Clerical...	...	...	...	...	...	...	...	...
	Lay...	aye	aye	nay	aye	aye	aye	aye	...

HOUSE OF DEPUTIES.	Suffr. Bps.— Const. Amdt. (7)	Preamble (8)	Office for Union (9)	Mission Hymnal (10)	Change of Name (11)	Racial Bishoprics (12)	Authorizing Rev. Bibles (13)	Votes to Suffr. Bps. (14)
West Virginia	Clerical.	div.	nay	nay	aye	nay	aye	nay
	Lay.	nay	nay	aye	nay	aye	aye	aye
Western Massachusetts	Clerical.	div.	nay	aye	nay	nay	nay	nay
	Lay.	div.	nay	aye	aye	aye	aye	aye
Western Michigan	Clerical.	div.	nay	aye	aye	div.	aye	aye
	Lay.	div.	nay	aye	aye	nay	aye	aye
Western New York	Clerical.	aye	nay	aye	aye	aye	aye	aye
	Lay.	nay	nay	aye	aye	nay	aye	nay

* Described in Journal both as Aye and as Divided (pp. 409, 410).

NOTES ON THE TABLES

HOUSE OF BISHOPS.

- (1) Elective Presiding Bishopric. Amendment to the Constitution tentatively adopted in 1907 but failed on this vote. Ayes, 46, Nays 49. In another form (providing that his "term and tenure of office shall be prescribed by canons") a similar amendment was tentatively adopted by both houses, requiring final action in 1913.
- (2) Permitting Verbal Alterations in P. B. in Foreign Languages. Amendment to the Constitution tentatively adopted in 1907 but failed on this vote. Ayes 18, Nays 61. Also defeated in House of Deputies.
- (3) Six-Year Term for Pres. of Board of Missions. Vote whereby that term was substituted for life tenure. Ayes 51, Nays 29. The House of Deputies concurred.
- (4) Constitutional amendment providing for Suffragan Bishops, tentatively adopted in 1907, finally ratified by both houses. The House of Bishops first rejected the amendment but afterward, the question arising on concurrence with the House of Deputies, it was adopted by this vote. Ayes 60, Nays 31.
- (5) Strict prohibition of re-marriage after divorce "for any cause arising after marriage." Adopted, Ayes 45, Nays 40. House of Deputies did not concur, the session being near its end when the message was received.
- (6) Racial Bishoprics. For special non-territorial missionary districts composed of members of a specified race. Defeated, Ayes 33, Nays 37. Defeated also in House of Deputies.

HOUSE OF DEPUTIES.

- (7) Constitutional amendment providing for Suffragan Bishops, final action. Passed: Clerical, Ayes 48, Nays 8, Divided 9. Lay, Ayes 42, Nays 14, Divided 7. House of Bishops concurred—note 4.
- (8) Preamble to Constitution, from 1907. Defeated. Clerical: Ayes 13, Nays 45, Divided 7. Lay: Ayes 16, Nays 42, Divided 5.
- (9) To prepare an office for the administration of Holy Union. Defeated by non-concurrence of orders. Clerical, Ayes 41, Nays 17, Divided 9. Lay: Ayes 27, Nays 32, Divided 4.
- (10) For adoption of Mission Hymnal. Carried. Clerical: Ayes 36, Nays 22, Divided 9. Lay: Ayes 42, Nays 11, Divided 9. House of Bishops concurred without calling the roll.
- (11) For change of name. To describe the Church on the Title Page of the Book of Common Prayer as ". . . of the Holy Catholic Church, according to the use of that portion thereof known as the Episcopal Church in the United States of America." Defeated by non-concurrence of orders. Clerical: Ayes 42, Nays 15, Divided 10. Lay: Ayes 31, Nays 24, Divided 8.
- (12) Racial Bishopric. Defeated. Clerical: Ayes 22, Nays 36, Divided 7. Lay: Ayes 19, Nays 36, Divided 3. Also defeated in House of Bishops.
- (13) Authorizing permissive use of Revised Bible, English and American. Carried. Clerical: Ayes 50, Nays 7, Divided 8. Lay: Ayes 47, Nays 10, Divided 1. House of Bishops concurred.
- (14) To extend suffrage in the House of Bishops to Suffragan Bishops. Defeated. Clerical: Ayes 27, Nays 25, Divided 7. Lay: Ayes 8, Nays 33, Divided 1.

Department of Social Service

EDITED BY CLINTON ROGERS WOODRUFF.

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IF anyone should entertain the idea that social problems are incident only to large communities, let him read the following from a Nebraska rector:

"Last year's census gives this community 5,165 people. It is on an inland river, at one time a great distributing center, but since the rise of railroad traffic, partly a manufacturing town, partly a supply center for the surrounding farming territory. Nearly every class of people lives here that live in a metropolitan city: capitalists, laboring men, factory employes, railway employes, merchants, professional men and retired farmers. There are sixteen saloons and five combination cigar emporiums and pool halls. These constitute the clubs of the laborers who form the bulk of the population. These men are bitterly hostile to the Church for the following reasons. Prejudice is excited and fanned by the saloon men. Then the Protestant ministers of the town have succeeded in preventing Sunday afternoon ball playing. Most of the laboring men can go no other time, so they congregate in the cigar stores and anathematize the 'churches.' This hostile sentiment makes it very hard to do the Church's work among these men and their families. The city is being more or less exploited by graft, but the Church can do little toward correcting it by the formation of a Civic Improvement Club or similar organization, because of this antagonism on the part of the saloon forces and the laborers, to which the editors of the papers and the merchants are subservient. Municipal home rule on the amusement question would help us meet our problems here."

Here is a quiverful of difficulties calling for as much Christian grace and diplomacy and tact as is required in the average city parish.

THE CHICAGO SITUATION.

So far as the Republican nomination was concerned the result of the Chicago primary was highly successful. There seems

to be a difference of opinion concerning the Democratic nomination, although this much is certain: Carter H. Harrison, who won it, unquestionably had the most disreputable support.

Dr. Charles E. Merriam, the Republican nominee for mayor, is exceptionally well equipped. He has both academic and practical experience. He is a professor of political science in the University of Chicago, the author of several important works in that department; a vice president of the National Municipal League; an alderman, and chairman of an investigating committee that really stirred things up and disclosed real conditions and, still better, suggested ways and means of permanent reformation.

There has been considerable discussion since the primary of its alleged cost: \$162,500 officially expended, \$534,000 by candidates and their friends, a total of \$696,500. The vote was 255,659. On this phase of the situation the *Pittsburgh Gazette* has this to say:

"What amounts were expended in addition, openly and surreptitiously, legitimately and corruptly, it is of course impossible to ascertain; while the expenditure of time, of nervous energy, of breath and printer's ink can hardly be computed, except by hyperbole. If it costs such a sum to register the will of the public, and to convince the public that it wishes to register its will, one is justified in wondering whether the investment pays, especially as the results are seldom as satisfactory as they were in Chicago in the present instance."

The *Gazette* and other commentators of the same class, in making observations like this, overlook two most important facts: First, that it has only come to be the rule within the past few years to publish the cost of primaries. Until very recently we never knew how much it cost to run them. Now we do know. The sum may be appalling, but chances are all in favor of its being much less now than it was before the demands for publicity became imperative. The other important fact is that the candidate who won the Republican nomination and who has the best chances for election, spent the smallest sum.

THE FAMILY OF SELF MASTERS

consists, according to its founders, of young men who are drifting and homeless and who come to them from the charity

associations, missions, clergymen, Y. M. C. A., and interested friends, and may be classified somewhat as follows:

- 1st. The man unable to find immediate employment.
- 2nd. The man in middle life who has lost his business.
- 3rd. The intemperate young man trying to control himself.
- 4th. The country boy stranded in the city.
- 5th. Rich man's son, wayward, estranged from his family.
- 6th. The man discouraged through domestic troubles.
- 7th. Men run down physically and mentally, needing outdoor work.

They seem to think this is a new sort of family, but every hard-working parish priest will testify that the members of his family are all too frequently just of that kind. The Church has been ministering to them from the beginning. We have enough problems, not to create new ones by misstatements of facts.

AN ODD CHARITY.

"A friend of mine has the oddest little charity," said a reporter of the *New York Times*. "The other day my visit to her house was cut short by her abrupt announcement that she had to get down to the railroad station by 4 o'clock.

"Friends coming in?" I asked.

"No," said she, "going out. Want to go along?"

"I did not want to go, but I had nothing else to do, so I went. Arriving at the station the young woman went straight to a corner where a bunch of children in blue and white gingham dresses were huddled together.

"It is these little folks I came down to see," she said. "They are orphans who are being sent to Texas for adoption. I keep an eye on all the homes and asylums and every time a band of the children is shipped away I come to bid them good-bye. They are little tots, but they know a lot, and I think it must do their hearts good to go away knowing somebody besides their legal and perfunctory guardians thought enough of them to come to the station and say good-bye."

"Then she passed among the lot of children, kissed each one, patted him, and gave him a keepsake. I tried to butt in with a gracious lady act of my own, but my voice was so shaky and my vision so blurred that I am afraid I didn't do much good."

VICARIOUS MOTHERHOOD.

Miss Davies, of the College Settlement in Philadelphia, tells that early one morning a small child came to the kindergarten at 433 Christian street bringing a very little girl with her. As she hurried in she said, "Teacher, won't you please take this little girl in your school?" When told there was no more room in the kindergarten, she persisted: "Oh, please take her in, 'cause her sister is dead an' she ain't got no one to take care of her but her mother."

"Does this seem amusing to you?" Miss Davies asks. "Perhaps that is because you do not realize that the mother in our community has very little time to 'take care of' her children. She has to 'make the eat, sew, wash, and mend for such a large flock that it frequently falls to the lot of the seven or eight-year-old sister to be caretaker for the family. This means that very often she cannot come into the yard to play with other children. We have tried to provide some playtime for her by having hammocks under cover, where the baby may sleep while the little mother enjoys the toys and games lent her for the morning's pleasure, or sports in the shower baths, the beloved refuge from the summer heat."

THE TREATMENT OF CHILDREN.

There are three ways in which we may treat the child, the *Outlook* declares.

We may treat him as an economic asset, and put him to work as soon as he is able to earn money. This is the method of child labor. To this method many parents are driven in our industrial system by their poverty.

We may treat him as a pet animal, whom we will caress and amuse so long as he caresses and amuses us. When we cease to be mutually entertaining, we dismiss him to the nursery to the care of paid assistants. This is the method not infrequently pursued by the rich.

We may treat him as a pupil, the beginning of a child of God intrusted to our hands to finish. This is the method to which an educated parental instinct, a developed conscience, and an intelligent social sense combine to call us.

WIDER USE OF SCHOOL HOUSES.

A STIRRING MEETING in the interests of the wider use of school houses was held in Dallas, Texas, a few weeks ago. The audience gathered was a representative one, being composed of professors, lawyers, clergymen, farmers, editors, and students. It was brought together by Frank P. Holland, president of the Texas Farm and Ranch Publishing Co. The success of the meeting showed the vitality of this new movement for making school houses of use to the whole community every minute of the day. The object of the meeting was to determine how to begin social center work. Emphasis was placed on the desirability of getting people in every community to work. The speakers pointed out that lectures by visitors do not constitute a social center as the term is understood. The community, the people themselves, must do the work. The urgent need is to start the community along right lines.

The principal speaker was Edward J. Ward, of the University of Wisconsin, chairman of the National League's Committee on School Extension.

MUNICIPAL NON-PARTISANSHIP.

"Nothing should influence the voters in a local election," Mayor Gaynor has declared, "except the local questions of men and measures which are up for consideration. And it is a misnomer to call officials non-partisan who are elected in this discriminating way. They are partisans, but only on local issues, and it is entirely seemly and proper for them to take their appointments to office or place from the local party which elected them. There is much misunderstanding on this head. Everything being equal, they may properly prefer those who support them. Indeed, it is necessary that a mayor's appointees be in sympathy with him and his policies. The notion of making appointments without regard to this is fanciful, some would say nonsensical without going too far. A provision was put in the New York state constitution of 1894, our present constitution, separating local elections from national and state elections, to the end that voters should be freed from the distractions and bogtrotties of state and national politics in local elections.

PARTY LOYALTY.

Very much is said nowadays of party loyalty and solidarity. There is only one way that can be assured, the *Boston Herald* declares, and that is by recognition of loyalty and solidarity on the part of the leaders as well as of their followers. Loyalty inspires loyalty; confidence inspires confidence. The party organization that is not loyal to and has no confidence in its rank and file can expect nothing better than to find its attitude reflected in the attitude of the voters. At present the lack of confidence on the part of the voters is obvious. Cards above the table and play in the open are needed to restore that confidence.

SOCIAL REFORMERS IN THE FOREGROUND.

Certain general forms of activity and public manifestation by social agitators that only twenty years ago were vigorously repressed are now tolerated by the governments of Europe. Compulsion is frequently exerted upon government authority itself instead of upon its opponents. Men in Austria who formerly were sent to jail for their democratic teachings are now sent to the Reichstag to give them utterance. Emblems of the people's aspirations once forbidden in public places are now carried daily in procession.—SAMUEL GOMPERS, in the *American Federationist*.

GERMAN CITY BUILDINGS.

Germany is building her cities as thoughtfully and methodically as she is building her battle ships. The ancient walls which once enclosed her cities have been torn down and their boundaries immensely extended to provide for the new growth. The new sections are being designed with due regard to comfort, utility, and beauty.

JUDGE LINDSEY, in a letter to the *Survey*, disclaims being the founder of the "Children's Court." His letter was apropos of that designation being printed on the paper cover of his book, *The Beast*.

FIVE HUNDRED and seventy-eight cities and towns of the United States with a population of 5,000 or over are still without play leadership!

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

A COUNCIL OF THE LAITY.

To the Editor of The Living Church:

ONE fact both clergy and laity are much better able to understand now than at any past point of our own history: that there are powers latent in the episcopate which, under given conditions, are perfectly fitted to meet local and probable needs in the guiding and governing of a diocese.

As an example—though not perhaps pertinent to the suggestion I am about to make—there was a debate many years ago in a convention of the old diocese of North Carolina on some important point—it is of not immediate need to recall it; but at the crisis of the debate Bishop Atkinson called dear old Father Forbes to the chair as President of the House, and then announced that he was about to give a pronouncement on the question before the House, not as an *ex-officio* member of it, but as a separate House, if he might so phrase it, as Bishop of the diocese and as having certain rights which were inadvertently infringed upon, and as having a controlling voice; and then he declared his judgment on the point in question, as having this inherent authority.

This action was deliberate and of immense influence. The diocese felt that he was every inch a Bishop. Several times before he had vacated his seat, and debated on the floor, when it appeared courteous to do so. But this was, in his view, a matter that required his apostolic pronouncement.

May it not be possible to use the same right in other ways? In his office the diocesan has a right to summon advisers.

In the tangles and cross purposes that sometimes arise in the necessary debates on the diocesan finances, the Bishop, it would seem, could not overstep his proper powers if he were, during the synod or convention, to summon the lay delegates before him in council. The laity have the sacrament of the Purse as their stewardship. I use the word in its most ancient sense—the oath the soldier took to his general (not to the state) to obey his orders and to bring to him the spoils in return for the absolute protection the captain gave him. A trace of this is in the reception at baptism; “to continue Christ’s faithful soldier and servant.”

Now it is clearly within his right that the Bishop should call the laity by their delegates present to form a separate House for the transaction of the financial business of the diocese. They can well understand that they and he are “married.” The clergy can and do change, not only from one parish to another but to other dioceses, almost at will. But no one ever heard of a layman leaving his diocese for other than purely financial or business causes. To the layman, then, the diocesan must look for this material aid. He can lay before them the needs of the see, can discuss with them the defects and neglect, or the better development of lay parochial work with a freedom which can not be used in the regular sessions. He can lay before them his policy or strategy, explain the development by the clergy of his missionary plans, he can freely counsel with them about the right methods of raising funds with a tone and a trust which, I have noticed, is not possible in the full sittings. The mutual confidence thus created would naturally give the Bishop access to the laity as to their ideas and the popular concept among the parishes as to the need for so much money.

The laymen would better grasp two facts then in such a council than anywhere else: that the diocese must be treated as a sacred business firm in the work of the Church, and that the parish is not the limit of diocesan work; and they would give more freely, as they are trusted and consulted.

Of course all such deliberations to be worth anything must be reported to the full house and then properly debated and resolved on. But one thing would be certain, that such resolutions would not remain mere resolutions but would be acted on and reported in succeeding synods.

It is clearly within the episcopal right to do this, for it was the first administrative act recorded: “Then the Twelve called the multitude of the disciples unto them and said: It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whomever may appoint over this business.” The laity were summoned to bear their share and to attend to the secular side of the Church as it then was. The conditions were wholly different. But the inherent right to summon them is clearly shown. Surely it is not impracticable to-day.

Foxburg, Pa., March 3, 1911.

A. A. BENTON.

A MISTAKEN THEORY.

To the Editor of The Living Church:

MAY I ask for space in your columns to call attention to what appears to be a most serious error largely held and taught to-day by many leaders of the Church, and therefore powerfully operative in holding her back from hearty devotion to her full duty?

Formerly it was maintained that Christian preaching as such had nothing to do directly with business or politics. We have got beyond that; but now we are told that while the Church should preach social righteousness, she has nothing to do with ways and means. Is that not a mistake?

It seems to smack of the old, outworn distinction between the religious and the secular. At best it reduces the Christian preacher to a mere alarmist—as “sounding brass or a clanging cymbal.” To what purpose is an alarm if the evil deplored is quite unavoidable—as is now too often naively assumed? Isaiah did not stop at general principles (Chap. 1), nor St. Paul (I. Cor. 13), nor John the Baptist (St. Luke 3), nor our Lord Himself (Sermon on the Mount).

Think of teaching banking without defining the ways and means of doing banking; of teaching military drill without explaining the ways and means of performing the drill; of a missionary preaching Christianity to the heathen without specifying the ways and means of fulfilling Christianity! So unreasonable does it seem to speak of preaching righteousness without preaching the ways and means of doing righteousness! As a matter of fact, is it not the ways and means that constitute the righteousness—righteousness in all strictness pertaining to the act rather than the result?

To illustrate: What is the use of inveighing against poverty if it cannot be helped? If it is due wholly or in part to unrighteous conditions, ought not a preacher of righteousness to condemn those conditions? If a measure of relief is proposed which is not morally satisfactory, ought he not to condemn that measure? If the government dealing with the problem is not morally constituted, ought he not to condemn that government? If a bill of reform is drawn up which cannot be morally vindicated, ought he not to condemn that bill? In short, where can he stop?

Is it not clear that a preacher of righteousness is bound to follow wherever righteousness itself shall lead? C. C. KEMP.

“REASON AND BELIEF.”

To the Editor of The Living Church:

AMONG the many books which find mention in your columns I trust you may find space for a few words of appreciation of Sir Oliver Lodge’s latest work, *Reason and Belief*. Certainly this book, written in the full light of the broadest scientific knowledge, dealing in such an intimate and sympathetic spirit with the cardinal Christian doctrines, marks a long advance in the position of the world of science since the days when the redoubtable Huxley questioned the morality of giving intellectual assent to any proposition not capable of scientific demonstration, meaning by “scientific” demonstration, such a demonstration as compelled belief by removing all possible logical grounds of doubt. This book is significant of far more than the author’s individual ideas, inasmuch as it represents a widespread and probably permanent advance of thought among scientific men along lines which converge toward the central doctrines of Christianity, and marks a radical departure from the days of negative dogmatism following the general acceptance of the evolutionary theory and some of the hasty applications of that theory to the realms of religion and philosophy.

Instead of merely approving our Blessed Lord’s moral teaching and denying His claims as to His own nature, this book marks a new step in constructive thought: science bringing its own offering toward a deeper appreciation of the tremendous significance of the life and words of Him who “taught as one having authority and not as the scribes.” FRANK H. FOSTER.

Claremont, N. H., March 7.

CHRISTIAN SCIENTISTS AND HOSPITALS.

To the Editor of The Living Church:

I SUBMIT the following in answer to certain questions which were propounded to me in your issue of March 4th:

I had no part whatever in the selection of the name “Church of Christ, Scientist,” and I never inquired of Mrs. Eddy concerning her use of the terms therein employed. The name refers to that church of Christ which is founded upon the Christ science.

The gentleman wants to know what believers in Christian Science were “doing in a hospital.” Our answer is that they were there doubtless for exactly the same reason that members of other denominations were found there, because their faith in God was not sufficient to bring to them the desired relief and they had sought other means. Our critic declares “Perhaps these thirteen were ‘in error,’ as her disciples declare Mrs. Eddy was for the last days of her life!” May I suggest here in unmistakable terms that this expression regarding Mrs. Eddy was not made by her students, but by a newspaper reporter? However, our critic would probably not insist that

sickness is any part of God's truth, and in view of such a position he might not consider the term "error" an improper one to be used in connection with human ills. Jesus on a certain occasion referred to an affliction as the work of Satan and He declared Satan's offspring, "his own," to be "a lie."

Our critic further inquires whether Christian Scientists believe that Mrs. Eddy still "survives." He asks, "Has she ceased to exist as an individual personality?" So far as I know, Christian Scientists do not disagree with other Christians on this point. They believe that the departed are still conscious of individual existence and still in a position to advance spiritually, and that progression continues after they have passed from this life, but they do not believe that they return to this world. They believe that the scriptural teaching, "In Him we live, and move, and have our being," applies to the eternal condition of man. Christian Scientists do not agree with the pantheistic belief that man eventually "becomes absorbed into deity." They believe that the individuality of man is co-existent with God, that man lives because God is his Life and is intelligent because God is Intelligence, that he exists forever as the "image" and "likeness" of his Creator. Christian Scientists believe that communion between the so-called dead and living is scientifically impossible.

As to the utterances of those who have been dismissed from the Christian Science Church because their teachings were not in harmony with consistent Christian Science, we have nothing to say except that they are not representative statements of Christian Science.

Boston, March 7th. Yours truly, ALFRED FARLOW.

LEADERS, NOT DRIVERS.

To the Editor of *The Living Church*:

IN regards to the letter in your paper in this week's issue as to the powers of Bishops, or rather, as the heading is, "Not Governed by Bishops," allow me to call attention to a fact which Mr. Ramsey does not touch. It is, the offices and the rubrics of the same, in the Book of Common Prayer, concerning Bishops and the performance of their sacerdotal functions. A careful examination of the same will show that a Bishop cannot exercise any one of his sacerdotal duties, *alone*. He cannot ordain, confirm, or consecrate a church building alone. A presbyter must present the candidate for orders. A rector, missionary priest, or an ecclesiastic of some kind, must present the candidates for Confirmation; while one or more clergy must be present, to present, to read, and to declare the proper documents concerning the material building to be consecrated. seldom, if ever, do I think, have our modern Bishops so misunderstood their office, as to conceive it as that of a ruler. One of the emblems of the office, the shepherd's crook, is a reminder that they are leaders and not drivers.

A. L. BYRON-CURTISS.

Rome, N. Y., March 10, 1911.

AT CHURCH WEDDINGS.

To the Editor of *The Living Church*:

IN church weddings to-day, there is a growing disregard of the old command which forbade women coming into the church with uncovered heads. If there was ever any principle involved, it would seem that it still exists—but perhaps not to such an extent that it may be enforced. As it is now, the congregation at a church wedding often resembles a matinee audience, and the dominant note is social rather than sacred. Several years ago I heard two well known clergymen in New York state discussing this same point; one said that he had been obliged to send some of his choir singers home for their hats when they appeared at rehearsal on a week night in the summer without them.

If the principle is of so much importance, it is certainly worthy of consideration before the disregard of it becomes established.

H. M. SKINNER.

THE PRIVILEGE, pleasure, and profit attendant on prayer, self-denial, self-examination, and on the study of Christ's sufferings and unselfish love for mankind, are topics worthy of consideration at every season of the Christian year, and at all times in our lives—and yet to have a special season in which they are prominently brought before us, is no doubt desirable and beneficial to most of us. In this way let us seek to use this Lenten season, not as a weariness with multiplied services formally participated in, but as a means to uplift us and to enable us to enjoy and profit more than hitherto by the means of grace and instruction within our reach, in order that our lives may grow more Christ-like, in all the relationships in which we are placed—in the home, and towards our brethren and sisters outside, near-by and far-off, even unto the ends of the earth.—*Rev. Richard Galbraith.*

IT IS NECESSARY to have an aim in your work, but it is also necessary to have a programme. Fixing your eyes on a distant goal is not enough. You should have a definite idea of the steps necessary to reach it. Have a programme. Make one step lead to another, and all focus on the end in view.—*Selected.*

Literary

SOCIAL LIFE IN ANCIENT ROME.

Social Life at Rome in the Age of Cicero. By W. Warde Fowler, M.A. New York: Macmillan.

It was the earnest conviction of a great English historian that "The history of Greece and Rome is not an idle inquiry about remote ages and forgotten institutions, but a living picture of things present, fitted not so much for the curiosity of the scholar, as for the instruction of the statesman and citizen"; and that "The period of Roman civilization from the times of the Gracchi to those of the Antonines was in this respect far more completely modern than many periods of a more recent date."

If we consider the political and social questions which arose in the last days of the Roman republic, and the growth of jurisprudence and the philosophy of law which took place under the empire, one can easily see how significant this history is for the modern man. If, moreover, one studies the evolution of Greek thought and the growth of speculation they become at once of immediate and vivid interest in connection with the problems of our own age.

Yet the resemblances, however striking, are no more impressive than the differences; but it is only when the personal and social life of antiquity is carefully observed that these have their full value.

The present work is confined to one period, the end of the Roman republic, and while it is based upon careful study and perfect familiarity with the material available, it is too small a canvass for so large and striking a picture. This does not, however, imply any criticism of either the knowledge or the treatment of the author, but rather of the limitations which were imposed upon him. One could hardly expect that he would attempt a monumental work like that of Friedländer's *Sittengeschichte*, but the life of the average Roman as here described, arouses desires for fuller and more detailed information. The conditions of life show how, in spite of the so-called republican character of Roman society, it was socially at least an aristocracy. Education was confined to the few and the vast mass had few interests except personal ones and few pleasures which were not hardening. The Roman was a coarse-fibred man and his life did not tend to refine him. A fierce fighter, a stern ruler, and a brutal master, he left his stamp upon the world forever, and in spite of the undeniable grandeur of Roman achievements there is an abiding materialism which makes the decay of the empire inevitable.

Yet as one considers the social conditions it is hard to see, given the race, how the issue could have been otherwise. The curse of antiquity, slavery, perhaps nowhere showed its appalling power of degradation as under the Roman rule. It was not only the slave that was degraded, but the slave owner. Mr. Fowler has tried to proportion his work with reference to the various elements which entered into the social life of the period, but the relative importance of these all sink before the profound demoralization of slavery. It bred an atmosphere of unspeakable brutality and vileness into which both master and slave sank in a common baseness. There never have been any conditions which ministered to the growth of vice so congenial as slavery, and Roman slavery was probably the worst ever known in historic times, and the taint of it touched even the finest and loftiest natures with its foulness.

The spiritual dreariness which pervaded this life, in spite of its activity and energy, rises before one as he considers what society would be to-day without two of its most fundamental elements, that is Home and Religion. Religion had very little meaning at this time, though it was soon to rise again with its marvellous transforming power to change the face of that old Roman world.

But neither does there seem to have been anything like what we call Home. The poor then as now were too often deprived of the possibility, and there was something in the Roman which made him indifferent to its influences, no doubt. Too few existed among the Roman matrons at this time who might have roused the feeling. The breadth and richness of a highly developed individuality, with wide interests and accumulated refinements, are not to be found anywhere in antiquity, not even in Greece, and Mr. Fowler makes one feel how entirely it lay outside the life of the Roman.

The style of the author is clear and simple without any special distinction, but evidently he has kept in mind the limitations of space and breadth of subject. The restraint and lack of feeling are due also no doubt to the writer's own mind. The private life of the individual Roman, with a few rare exceptions, could not arouse any great enthusiasm. Outside the public life and activities of the great citizens, the lack of culture and elevation in the great mass makes life look somewhat sordid. In this too there is a touch of the modern air. Even to-day idealism has to struggle in our modern American society, but it has on its side the two great forces of

which the Roman knew so little: Home and Religion. In these and not in material resources lie the hope and strength of the future. Without these, Rome died.

STEWART MEANS.

NEW TESTAMENT CRITICISM.

The Self-Revelation of Our Lord. By J. C. V. Durell, B.D. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York. Price, \$2.00 net.

We have here a very suggestive and on the whole a helpful study of the revelation of our Lord as He Himself gave it to the disciples, and of the comprehension of this revelation by the Apostolic band. Written to a certain extent from the standpoint of criticism set forth in Harnack's *What is Christianity?* it reaches, as the writer asserts in his preface, entirely different conclusions as it proceeds by an entirely different method of interpretation. The main thesis of the book is that during the earlier part of Christ's ministry He attempted to do no more than establish in the minds of His disciples the great fact that He was sent by the Father with a spiritual mission to men and so was the Messiah. He is, however, in claiming this, "claiming a position absolutely unique in character and infinitely above anything that could be predicated of any other of the sons of men." It is at this point that we must feel a decided dissatisfaction with the treatment of the subject. Our author, dealing with the synoptic narrative by itself, deliberately leaves out of question the evidence of St. John's Gospel, though he takes it up separately. He sums up the teaching of the earlier Gospels as resulting in the position that the disciples did not understand that Jesus was divine until after the Resurrection. They thought of Him as possessing a nature not essentially different from their own. That this comprehension of His Person was insufficient to explain even what the earlier Gospels teach, Mr. Durell asserts and proves; but yet one feels that it is not a valid interpretation of the narratives to claim that there was no understanding of the truth before the resurrection. There was a reaching out towards it, a partial comprehension of it. Certain of them had come to think of their Master in terms that that alone could satisfy, and when the resurrection came it served finally to remove all hesitation and establish them in the truth. The understanding of what all this meant, the proper definition of it, the exact phraseology, came later. But the fact had become, as Mr. Durell says, "part of the settled tradition of the Church, to which he (St. Paul) is able to make his appeal in support of his argument." The section of the book tracing the development of the comprehension of the truth and its statement by the Apostles is very satisfactory, though one notes on page 171 that the "settled tradition" to which St. Paul appealed in his second Epistle to the Corinthians is treated as coming into existence in the decade following that letter.

The conclusion of this study, however it may proceed at certain points along questionable ways, comes back at the end to the statement "that in no other way could the great central question as to the Nature and Person of Jesus have been answered than by the confession that is enshrined in the Catholic Faith."

C. S. LEWIS.

MAN AS A SPIRITUAL BEING.

The Spiritual Nature of Man. By Stanton Coit, Ph.D. Published by the West London Ethical Society. Ethical Message Series No. 11.

That there is a revolt from the scientific materialism which characterized, a generation ago, those who proposed to substitute ethical culture for historical Christianity, this little book is an interesting evidence. Its purpose is to demonstrate that man is spiritual, and all his social relationships therefore essentially spiritual, too. But having urged this very effectively (yet with naive assumption that it is a novel doctrine), the author goes on to assert that man is not only a spiritual being, but the only spiritual being of whom we have any knowledge. He is persuaded that this is a religious discovery of fundamental importance. "The affirmation which, in my judgment, the nations wait for, is that finite human intelligences, coöperating for the common ends of mundane existence, are themselves of infinite worth and of ultimate and absolute reality, in the same sense in which such assertions have been made concerning an infinite Ego or Creator." The authorities to which he appeals are "three texts from the sacred scriptures of the world: one from the Gospel according to Matthew, the second from Professor Clifford's essay on *The Ethics of Religion*, and the third from Shelley's *Prometheus Unbound*." These latter "inspired" volumes have been unaccountably overlooked by our committee on the Revision of the Lectionary!

The essay, negligible in itself, compels attention as a sign of the times. It reveals that unquenchable thirst for the things of the Spirit which makes religion the supreme necessity of the human heart; yet it sadly betrays the temper of which our Lord once said, "They will not come unto Me that they might have life."

G. L. R.

THE WAY to secure our own skill and wisdom, and to make it bear good fruit, is to count it nothing in comparison with that wisdom which our Saviour gives His saints in gracious reward of their holy and innocent ways.—*Keble*.

Department of Sunday School Work

REV. CHARLES SMITH LEWIS, EDITOR.

RELIGION involves worship. Every form and kind of religion that is worthy the name, or that in any way approximates to our definition, finds expression in worship. Worship, we are told, is giving God something that is worthy of Him. It involves the idea of sacrifice, as even the heathen religions show; and calls for the personal activity of the entire man. If our Sunday schools are to serve their purpose as training schools for religion, if they are to be the Church's agencies for developing in the children all those things which the Christian religion calls for in them, it is evident that there must be some definite training in worship. In older times this was done by means of the services used in opening and closing the school, or in some special children's service which the scholars were urged or required to attend. The result is that in many children's minds there naturally, and as of necessity, grew up the idea that they had no place in the public worship of the congregation, and in consequence did not, when they left the school, take their place with their elders. This was true of confirmed children to a large degree as well as of those who had not been confirmed.

THE IDEA OF ALLOWING the Sunday school services to take the place of the regular services is one of the points in which the school needs adjustment to the Church idea. This idea, as set forth in the Prayer Book, contemplates the child coming to the services and receiving his instruction in church. How far we can construe the expression in the exhortation to the sponsors, "Ye shall call upon them to hear sermons," so as to make it mean practically, "Ye shall call upon them to be instructed in Sunday school," may perhaps be open to dispute. But there can be no question that the Church, from the beginning, has expected her children, as well as her adults, to be at the public services. The Sunday school, to use the hackneyed phrase, is not the "children's church." It cannot be expected to serve for their time and place of worship. If there be one thing that modern theory has emphasized, in insisting that the Sunday school is a school, it is that it cannot be regarded as the substitute for the regular worship of the congregation. In some way it must, however, include a training in worship in its broader scope.

THERE ARE THREE ways in which the school can attempt this. The one has already been suggested. It is the occasional service for children. A monthly children's service at which the children are expected to come is a survival of an older régime and need not concern us long. It serves its purpose so far as it goes, but it tends, by the very method of its own custom, to instruct the child in occasional public services. It is hard to expect the pupils suddenly to change and go every week to the general services, when up to a particular point they have been going to monthly services.

A second way is to have regular weekly services for the children. This is a steadily growing custom in our better schools. The description given in *THE LIVING CHURCH* for February 11th of the children's service that has proved so successful at St. James' Church, Philadelphia, tells us how one school has solved the problem. Such a service serves more than one purpose. It is not only an opportunity for the expression of the worship of the children present, but it is a great force in teaching children who are not of Church parentage, to love the Church's services, and so serves as a missionary agency. The service in this particular parish is simply Evening Prayer with one lesson (the Gospel of the day) and "takes about fifteen minutes." Other schools, meeting in the morning, have Morning Prayer instead of Evening Prayer, and perhaps with similar success.

Of late years there has been an increasing number of schools whose special Church service is not a form of the monastic offices, i. e. Matins or Evensong, but the Eucharist. There is much sound reason for giving the children this service rather than the others. Not only is it the service of Christ's appointment and the chief service of the Prayer Book, but it appeals to the children as no other service can. In a recent number of

C. R., the Chronicle of the Community of the Resurrection, the truth of this statement is well set forth in a comment on the Woodard Schools in England. It says:

"The bright and joyous Eucharists in the Woodard Schools awaken songs in the hearts of the boy, which go echoing down all the years of his life. The Holy Eucharist is the only service which boys can really understand, because it is so full of mystery. Matins and Evensong are difficult intellectual exercises. They are the services of Thought and Word, and therefore not the most suitable for children and poor people to whom logical processes and verbal expression are a difficulty. But while Matins and Evensong are the services of Thought and Word, the Holy Eucharist is the service in Deed. It is a deed done, a Divine Action, the breaking of the Bread, the outpouring of the Wine. God rends the heaven, and comes down. Man ascends the steps of the sanctuary and is caught up into heaven. Behind the veil the smallest boy can see dim forms moving of Bethlehem and Calvary, and Angel and Saint, and of Him, the King. It is all movement and mystery like the boy's own soul. In the soul of a boy there are untold depths of wonder and of mystery which few suspect, because no one, not even the boy himself, can express them in words. Words are feeble, superficial things at the best, and the flames which burn in the soul of a boy have never yet been analyzed. So it is that the boy who is full of mysteries, unformulated and unexpressed, finds in the divine action of the Holy Eucharist a mystery which satisfies the deep movements of his soul, and gives full movement to his free personality. It is this deep living experience of One who is really present, which has helped many of us to hold to the Faith when, after leaving school, the waters of unbelief threatened to overwhelm us."

If the children are to have a special service of their own, by all means let it be this that on every ground appeals to them best, and meets the needs of their spiritual condition, and offers the highest form of worship in which they can take part.

THE QUESTION arises however, whether there should be any specific services whatever for children. Is it not false to the whole Christian theory of the family as the unit? Is it not bad religiously, as well as pedagogically, to isolate them? Is it not a yielding to the temper of the age to separate the young people from their elders in the Church's worship? What is it that comes together for services? Is it a few Christians, or—in ideal, alas! not in practice—the *Ecclēsia*, the Christian community of a particular locality? Is not this tendency to set the children apart by themselves a form of keeping them away, that our Lord would condemn? It may be impossible in some places for the children and adults to worship together. Occasionally we find a church building too small for the resulting congregation, and one that is really filled for the morning service by the older people. In that case either there must be two services for both ages, or one for the one and another for the other. Such a condition is, it is feared, so exceptional that it cannot be considered as within the normal state of affairs.

The common objection to expecting the children to come to the main service runs along two lines. The one is the length of session, the Sunday School period and the service being considered too great a tax on the ordinary child. The other is that the ordinary sermon is so far over the child's head that he would find it dull, and be driven from the Church instead of won to it. The solution of this part of the objection is not hard to give. Dr. Butler tells us of his experience when on one occasion he spoke directly to some children in the congregation. It was that part of the sermon that the adults particularly enjoyed. Simple sermons, not milk and water, but clearly stated and well thought out, would suit both ages. Whatever method be followed, be it the special services or occasional services or the services of the congregation; be it Matins or Evensong, or Eucharist; let there be at any rate definite, positive, distinct training of every child to the enjoyment of its privilege and duty of worshipping God in the Church.

A *Catechism of the Doctrine, Discipline, and Worship of the Church*, by the Rev. Archibald Campbell Knowles, published by St. Alban's Publication Society, Olney, Philadelphia, is a series of questions and answers suitable for the Catechism, on the Creed, the Sacraments, Sin and Grace, the Word of God, Rites and Ceremonies, and the Church Year. It is doctrinally and technically correct, but the answers are in many cases too long and are much too advanced for the average child who might be expected to use it. It will, however, serve as suggestive to men who are using the catechetical method in their schools. It costs \$5.00 a hundred.

The semi-annual meeting of the Joint Diocesan Committee

held in Philadelphia on January 19th was a most important one. At it a new division of their course of lessons was adopted and a new series set forth. Hereafter the Graded Department will be Primary, Junior (in place of the present Intermediate), and Senior (in place of the present Main School). Moreover the courses will be divided into two unequal periods. The one will cover nine months, beginning in the middle of September, the other three months, beginning the middle of June. The short courses for this current year are given in detail in the March number of the *American Church Sunday School Magazine*. These subjects are: Primary, The Words of Jesus; Junior, True Worship of God; Senior, Missionary Heroes of the Early Church; Bible Class, Social Teachings of Jesus Christ. This last is particularly good.

The schedule for the entire course is very suggestive, and will well repay careful study. It is hoped to review it in detail in our next issue. We have one criticism of the proposal so far as it has come to us. The different editors and the different publishers will issue leaflets or quarterlies covering this work, year by year. But it will be impossible to put the whole scheme, with the details worked out according to their plan, into any school from lack of books. If the committee could persuade some publisher to prepare a series along these lines it would be a real help. There would then be some variety for choice of Churchly text books built on sound methods. It is much to be desired, and would be welcomed.

NEW YORK CATHEDRAL AS SEEN BY AN ENGLISH TRAVELER

(Continued from page 661.)

Trinity parish. Churchmen in general are invited to attend these services. A light supper will be served in the chapel parish building, so that all may remain for both afternoon and evening hours. The celebration on the morning of Palm Sunday will be at 8 o'clock, and Father Figgis will preach the sermon. During Holy Week he is the noon day preacher at Trinity.

On Sunday evening, March 26th, at Trinity chapel, Bishop Greer will preside and speak at a service in the interest of the Church Institute for Negroes, of which he is president. The other speakers will be Bishop Bratton of Mississippi, Mr. Hamilton Wright Mabie, and Professor Kelley Miller. The last named is a representative colored man, and comes from Howard University at Washington.

At the annual dinner of the Disciples' Missionary Union of New York City, "Christian Unity" will be the theme of the speeches.

"Christian Unity" to be Discussed

Prominent in the list are the names of the Rev. Dr. Manning, rector of Trinity parish, and the Rev. Dr. Peter Ainslee of Baltimore, chairman of the Unity Commission of the Disciples of Christ. The meeting is to be held in this city on Tuesday evening, April 25th, at the Hotel St. Denis.

Two medals, one bronze and one silver, are to be struck to commemorate the opening of the Cathedral of St. John the Divine. On

then will be pictures of the Cathedral and of its seal, with appropriate wording, and the medals will be disposed of for the benefit of the Cathedral maintenance fund. The bronze will be \$1.50 and the silver \$5; but appeal will be made to purchasers to give various sums above the purchase prices, for the benefit of the fund.

The *Christian Herald* publishes some interesting figures concerning church edifices in New York City and a comparison with returns from other cities as follows:

Other News from the Metropolis

"In New York, Episcopal places of worship are worth \$28,830,000; Presbyterian, \$16,400,000; Methodist, \$10,500,000; Baptist, \$9,400,000; Reformed, \$7,900,000; Lutheran, \$6,300,000, and Congregational, \$4,260,000. The value of Church property in New York is \$153,953,740, exclusive of parsonages, hospitals, and asylums. The debts in New York are \$19,062,419, or about 12.3 per cent. Boston has invested in churches \$27,000,000, with debts of 7 per cent. of their value. Chicago has the same sum invested with 15½ per cent. debts; Baltimore, \$14,000,000, with debts of 10½ per cent.; Philadelphia, \$45,000,000, with 9 per cent. debts, and Washington, \$10,000,000, with 10½ per cent. debts.

Interest in the plans for the great extension of the work of the Institute for Seamen at 507 West street is growing. Mrs. Russell Sage has agreed to give \$25,000 providing an additional \$75,000 is raised. The trustees intend to use about \$100,000 in enlarging the home. Although this institution was not opened until 1908, the average number of visitors in 1910 was more than thirty-five thousand each month. The organization depends entirely upon voluntary contributions, and it is the hope of those in charge that sufficient response in the way of funds will be made to enable them to take advantage of the offer of Mrs. Sage.

The Woman's Auxiliary in St. Agnes' Chapel (Trinity parish) held a meeting on Tuesday, March 14th, in the parish house, West Ninety-first street. The principal speaker was Mrs. T. C. Wetmore of Christ Church, Arden, N. C.

ST. PATRICK AS REVEALED THROUGH HIS "CONFESSION."

BY HARRIETTE M. COLLINS.

AMONG the noble ones of earth who have left deep "foot-prints on the sands of time," few are so little known to us as is St. Patrick, the self-appointed and self-abnegating missionary who turned pagan Ireland into "the Island of Saints."

Tradition, it is true, has bequeathed to us a rich legacy of stories and legends which seem to bring us into close touch with St. Patrick and his work; but these stories and legends, fascinating though they be, are as conflicting as they are unreliable. Their unreliability arises from the fact that they have been handed down from generation to generation for nearly sixteen hundred years and have become, inevitably, garbled and obscure in oft-repeated verbal transmission. Their conflicting nature is due to the fact that no less than three Patricks were closely identified with the Christianizing of Ireland. These Patricks were, respectively, as follows:

St. Patrick, the patrician youth Succat, who was captured by the Picts and Scots in one of their numerous raids on the Roman province in northern Britain and sold into slavery on the opposite coast of Ireland about the year 411 A.D.; Patrick, or Palladius, who was sent to Ireland as Bishop in 431 A.D. by Pope Celestine; and Patrick, Senn Patraice or Old Patrick, who was at one time head of St. Patrick's Community.

The frequent repetition of the name "Patrick" is accounted for by the fact that up to the seventh century Patrick or Patricius was used to indicate patrician birth and that these three eminent pioneers of Christianity were men of noble lineage.

It is generally conceded that the only reliable information which exists regarding St. Patrick is to be found in two Latin manuscripts, the saint's "Epistle" and his so-called "Confession." The "Epistle" was written in denunciation of Coroticus—a British chief, supposed to be the son of Cynedda, the conqueror of North Wales—who ravaged the coast of Ireland, killed Christian converts while still garbed in their white baptismal robes, and carried many others into slavery.

The "Confession" resembles an autobiography and was written by St. Patrick in defence of himself against charges of incapacity. A copy of the "Confession" is contained in the famous Book of Armagh and was written by Ferdonach, a scribe who died in 844 A.D. Ferdonach confessed to finding great difficulty in deciphering the manuscript which, even in his day, was ancient and faded.

The following extracts from the "Confession" may serve to introduce to the reader the real St. Patrick—not the mythical figure of tradition whose miracles have enriched the folk-lore of Ireland:

"I, Patricius, a sinner, and most unlearned of believers, looked down upon by many, had for my father the deacon Calpurnius, son of the elder Potitus, of a place called Bannova in Tabernia, near to which was his country seat. There I was taken captive, when not quite sixteen. I knew not the Eternal. Being led into captivity with thousands of others, I was brought to Ireland—a fate well-deserved. For we had turned from the Eternal nor kept the laws of the Eternal. . . . But daily herding cattle here, and lifting up my heart in aspiration many times a day, the fear of the Eternal grew daily in me. A divine awe and aspiration grew in me, so that I often prayed a hundred times a day, and as many times in the night. I often remained in the woods and on the hills, rising to pray while it was yet dark, in snow, frost, or rain, yet I took no harm. The breath of the Divine burned within me so that nothing remained in me unkindled. . . .

" . . . One night, while I was sleeping, I heard a voice saying to me: 'You have fasted well, and soon you shall see your home and native land: the ship is ready for you.' Yet the ship was not near but two hundred miles off in a district I had never visited and where no one knew me. Therefore I fled, leaving the master I had served for six years, and found the ship by Divine guidance, going without fear. . . . We reached land after three days' sail; then, for twenty-eight days we wandered through a wilderness Once more, after years of exile, I was at home again with my kindred among the Britons. All welcomed me like a son, earnestly begging me that after all the great dangers I had passed through, I would never again leave my home. While I was at home, in a vision of the night I saw one who seemed to come from Ireland, bringing innumerable letters, in which I read 'The voices of the Irish,' and while I read it seemed to me that I heard the cry of the dwellers of Fochet, by the western ocean, calling with one voice to me, 'Come and dwell among us?' My heart was so moved that I awoke, and I give thanks to God, who, after many years, has given them according to their petition . . . I willingly left my home and kindred, though they offered me many gifts with tears and sorrow. The people of Ireland,

who formerly had only their idols and pagan ritual, not knowing the Master, have now become His children; the sons of the Scoti and their king's daughters are now become sons of the Master and hand-maidens of the Anointed. Therefore, I might even leave them, to go among the Britons—for willingly would I see my own kindred and my native land again, or even go so far as Gaul to visit my brothers and see the faces of my Master's holy men. But I am bound in the spirit and would be unfaithful if I went. Nor would I willingly risk the fruit of all my work. Yet it is not I who decide, but the Master who bids me to come hither, to spend my whole life in serving, as, indeed, I think I shall. . . . You know, and the Master knows, how from my youth I have lived among you, in aspiration and truth and with a single heart, that I have declared the faith to those among whom I dwell, and still declare it. . . . I have striven in my poor way to help my brothers and the handmaidens of the Anointed, and the holy women, who often volunteered to give me presents, and to lay their jewels on the altar; but these I always gave back to them, even though they were hurt by it. If I have asked of any so much as the value of a shoe, tell me. I will repay it and more. I rather spent my own wealth on you and among you, wherever I went, for your sakes through many dangers, to regions where no believer had ever come, to baptize, to ordain teachers, or to confirm the flock. With the Divine help, I very willingly and lovingly paid all. . . . The sun of this world shall fade with those that worship it; but we bow to the Spiritual Sun, the Anointed, that shall never perish, nor they that do His will. . . . This is my confession before I die."

From his "Confession" we learn that St. Patrick was essentially a man of prayer; that he believed himself to be a sinner and regarded his captivity as God's just punishment for his sins; that he was by birth a Briton and by descent a Roman patrician; that he was a humble servant of God and a loving brother to the men and women of his community; that he owned no allegiance to the Pope, that he accepted no emoluments, and expended his own wealth in the furtherance of his mission.

Nemthus on the Clyde, in Scotland—where the present town of Dumbarton stands—is accepted by the best authorities as the birthplace of St. Patrick. Some historians say he was born in France, others declare that only Rome could be capable of producing so illustrious a saint; some are positive he was born in Ireland, while others insist that he hailed from Spain and base their assertion upon the undeniable fact that Hispaniola was among the first to receive Christianity and to send forth missionaries. St. Patrick's biographers variously prepare him for his ministry in Rome, France, Germany, Candida Casa monastic institutions, and in the Island of Terius in the Mediterranean sea, giving the preference to Candida Casa monastic institutions. From the desire expressed in the saint's "Confession" to journey to Gaul, to visit his brothers and see the faces of his Master's holy men, one is, nevertheless, inclined to believe that to France the preference should be given. Historians are agreed that Slemish mountain, in Antrim, was the scene of Patrick's slavery. Here for six years he herded the flocks of his pagan master, Milcho, while from the bleak heights he could, on bright days, behold the distant headlands of his native Scotland. It is generally conceded that when Patrick escaped from Milcho he made his way on foot to Killala Bay and there embarked on a British-bound ship. Some historians tell us that when Patrick returned to Ireland as a missionary, his former master, Milcho, was among his first converts. Others declare that Milcho, who was a fanatical Druid, shut himself into his house with all his treasures when he saw Patrick approaching, set fire to the building, and perished in the flames rather than run the risk of being converted by his former slave.

About the year 441 A.D. St. Patrick became Bishop of Ireland. He was at that time about forty-five years of age. His entire mission lasted about forty-four years and it is probable that his death occurred in the year 469 A.D. He was buried, where his first church stood, at Saul, near Downpatrick.

It may come as a shock to many to learn that Christianity had reached Ireland long before the days of St. Patrick. According to the Four Masters, Cormac MacArt, "one of the wisest of Ireland's kings," was a Christian and suffered much from the Druids on account of his faith. Cormac came to the throne 254 A.D. and died 266 A.D. The Four Masters attributed his death to the machinations of the Druid priests because "Cormac had turned from the Druids to the adoration of God." Further proof of Cormac's conversion to Christianity comes from an ancient Irish MS. which describes the Christian burial of Cormac MacArt.

"SMILE, and when you smile another smiles, and there are miles and miles of smiles, and life's worth while because you smile."

Church Kalendar



Mar. 5—First Sunday in Lent.
 " 8, 10, 11—Ember Days.
 " 12—Second Sunday in Lent.
 " 19—Third Sunday in Lent.
 " 25—Saturday, Annunciation B. V. M.
 " 26—Fourth Sunday (Mid-Lent) in Lent.

CALENDAR OF COMING EVENTS.

Apr. 3—Massachusetts Diocesan Convention.
 " 18—Conv. Miss. Dist. of Spokane.
 " 25-29—Meeting of the Church Congress in Washington, D. C.
 " 26—Conv. Miss. Dist. of Arizona.

MISSIONARIES AVAILABLE FOR APPOINTMENTS.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA.

Rev. C. E. BETTICHER, JR.

BRAZIL.

Rev. W. M. M. THOMAS.

CHINA.

HANKOW:

Rev. AMOS GODDARD of Shasi.
 Rev. PAUL MASLIN of Wuhu.
 DEACONESS KATHERINE PHELPS of Wuchang.

JAPAN.

TOKYO:

Rev. R. W. ANDREWS.

Personal Mention

THE VERY REV. GEORGE H. BARTLETT, Dean of the Cathedral of Our Merciful Saviour, Farhault, Minn., has accepted a call to Jenkintown, Pa., and leaves about the middle of this month for his new field.

THE Rt. Rev. C. S. BURCH, D.D., Bishop Suffragan of New York, will keep office hours at the Bishop's House, 7 Gramercy Park, on Tuesdays and Thursdays from 2 to 4 p. m. He has taken up his temporary residence at the Hotel San Remo, Central Park West, New York.

THE REV. GEORGE R. CHAMBERS has accepted a call recently extended to him by St. Andrew's parish, Charlton, Iowa, and has entered upon his duties, resigning St. Stephen's parish, Newton, in the same diocese.

THE REV. JAMES COSBEY, JR., assistant at the Church of the Epiphany, Walnut Hills, Cincinnati, has accepted a call to the Church of the Good Shepherd, Buffalo, N. Y.

THE REV. WILLIAM HEILMAN, at present vicar of St. James' Church, New Castle, Ind., has been called to the rectory of Christ Church, Madison, Ind., has accepted, and will enter upon his duties April 1st.

THE Rt. Rev. THOMAS A. JAGGAR, D.D., has accepted a reappointment to full charge of the European Churches for three years from February 1st, 1911.

AFTER three years' work the Rev. DONALD McFAYDEN has resigned the rectory of Grace Church, Amherst, Mass., owing to the ill-health of Mrs. McFayden, whose physicians advise her to go to a milder climate. The resignation takes effect June 30th.

THE REV. GEORGE GRENVILLE MERRILL is occupying with his family the Villa Les Brises, St. Jean cap Ferrat, Alyes Maratimes, France. He will return to America in May.

THE REV. WALTER HOWARD MEYERS, rector of Emmanuel parish, San Angelo, Texas, has accepted a call to the rectory of Grace Church, Galveston (diocese of Texas).

ALL communications for the Secretary of the diocese of Quincy should now be addressed to the Rev. H. A. PERCIVAL, D.D., Peoria, Ill.

THE REV. Z. B. T. PHILLIPS will return with his family from Oxford, England, early in April.

THE REV. JOHN F. PLUMMER, assistant at the Church of St. John the Evangelist, St. Paul, Minn., has accepted a call to become assistant to the Rev. S. B. Purves at St. Paul's Cathedral parish, Cincinnati, Ohio, and leaves for his new field immediately after Easter.

THE REV. RICHARD D. POPE has resigned the rectory of St. Paul's Church, Tivoli, N. Y., and has accepted that of the Church of the Advent, Westbury, Long Island.

THE REV. ARTHUR PRATT, for a number of years connected with the diocese of Iowa, but recently working in England on a leave of absence granted by the Bishop, has been recalled and will have charge of the combined parishes of St. Mary's, Oelwein, and St. Luke's, Cedar Falls.

THE REV. CHARLES L. RAMSAY of St. John's Church, Durand, Mich., has accepted a call to St. Stephen's Church, Detroit, and will assume charge May 1st.

THE REV. JAMES W. SMITH has resigned as priest in charge of Grace Church, Galesburg, Ill., and the Rev. ARTHUR SEARING PECK, rector of St. Paul's Church, Panama Canal Zone, has been called as his successor.

THE Rt. Rev. THEODORE PAYNE THURSTON, Bishop of Eastern Oklahoma, will make his home in Muskogee, Okla., and may be addressed there.

THE REV. HENRY H. WASHBURN has resigned the rectory of Christ Church, Oyster Bay, L. I., the resignation to become effective on May 1st, when he will become rector emeritus.

THE REV. EDWIN D. WEED has resigned the rectory of the Church of the Mediator, Morgan Park, Ill., and has accepted the chaplaincy of St. Alban's School, Knoxville, Ill., with care of the English department.

ORDINATIONS.

DEACONS.

WESTERN NEW YORK.—On Tuesday, February 28, 1911, in St. James' Church, Buffalo, by the Bishop of the diocese, FRANK J. ANGEL. The candidate was presented by the Rev. Charles H. Smith, D.D., the preacher was the Rev. Thomas B. Berry, and the other clergy participating were Rev. Charles A. Jessup, D.D., and Rev. Messrs. Nathan W. Stanton, Edwin J. Stevens, G. F. J. Sherwood, G. Sherman Burrows, and Francis A. Ransom. Rev. Mr. Angel will act as vicar for Rev. Dr. Smith at St. Stephen's Church and St. Clement's mission. He was formerly a prominent Universalist minister.

PRIESTS.

EASTON.—On Thursday, March 2d, in Trinity Cathedral, Easton, by the Bishop of the diocese, the Rev. HERBERT F. SCHROETER. The candidate was presented by the Rev. George C. Sutton, D.D., who also preached the sermon, the Rev. W. Y. Beaven celebrated the Holy Eucharist, the Rev. J. F. Kirk read the epistle and Very Rev. E. R. Rich, D.D., the gospel. Mr. Schroeter is in charge of St. James' Church, Port Deposit, Md.

PENNSYLVANIA.—The Bishop of Delaware held an ordination at the Memorial Church of the Advocate, Philadelphia, on Saturday in Ember Week (acting for the Bishop of Pennsylvania), and advanced to the priesthood the Rev. AUGUSTUS WALTON SHICK, minister in charge of Trinity Church, Collingdale, and the Rev. HOWARD MORRIS STUCKERT, junior curate at the Church of the Saviour, West Philadelphia.

DIED.

PRIME.—At Sierra Madre, Cal., March 9, 1911, HAROLD AUGUSTUS, son of the late Rev. Augustus PRIME, aged 37 years.

SANDYS.—Entered into Life Eternal, after a lingering illness, on the evening of Sunday, March 5th, MIRIAM MORSE, beloved wife of Captain ARTHUR SANDYS. Interment in Easton cemetery. She was a strong Churchwoman, long a valued and devout communicant of Trinity Church, Bethlehem, Pa.

May light eternal shine upon her: may she rest in peace.

SISTER MARY LOUISA.—SISTER MARY LOUISA of the Community of St. Mary, daughter of William Fletcher, departed this life on Friday, March 3d.

SMALLEY.—February 16th, in Burlington, Vt., ABBIE DUNCAN SMALLEY.

WILTSE.—In Burlington, Vt., on March 2d, aged 46 years, DR. MAURICE JOHN WILTSE, well known as a pharmacist and chemist and as a director in the State Laboratory.

MEMORIALS.

EDWARD ROWLAND.

At a called meeting of the vestry of St. Mark's parish, Louisville, Ky., held March 8, 1911, the following minute was adopted:

We are met under, for us, unusual circumstances. Several times in the comparatively short history of our body our members have been increased, never decreased; for the first time the Angel of Death has visited our ranks.

When the vestry of this parish was organized, not quite five years ago, EDWARD ROWLAND was unanimously elected Junior Warden, and he has always been as a brother to each and every member since. And no man could have been more devoted, more loyal, more enthusiastic, and more liberal in the furtherance of all things that he believed were for the good of the

parish. He was a man of most refined sensibilities; a lover of good music, of good poetry, of good books, of good men; and being by nature absolutely unselfish, unusually sympathetic, and intensely loyal and outspoken in his affections, he attached family and friends to himself in bonds of steel. A useful citizen, and one of our most successful men of affairs, he devoted without stint to the concerns of the Church not only his means, but—far more valuable—his influence, his time, his thought, and ripe business experience. His place can not be filled; and we can only pray the great Head of the Church to raise up others of like liberal heart and head and hand, that the work of this parish, in which he so thoroughly believed, and had so large a part, may go on to the greater things, which he desired for it, and of which he judged it capable.

Only those who knew him best can well appreciate these words, among his last before he fell asleep: "I bear no ill will to anybody"; "I love all those—at the Church." And later still: "I have fought a good fight"; and right well might he have added those remaining words of the apostle, "I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

To his inexpressibly bereaved widow, and to his brothers and sisters, we tender our deepest sympathy, and pray that the love of that God in whom he put his trust may be their strength.

R. L. MCCREADY, Rector.

Attest: JOHN S. GREEN, Secretary.

MRS. JOSEPHINE FALES WILSON.

COMMUNICANT OF CHURCH OF ST. MARY THE VIRGIN, NEW YORK, ENTERED INTO REST ETERNAL MARCH 4TH, 1911.

The funeral service on March 7th was followed by solemn Requiem Mass. The Women's Guild, of which she was an active member for so many years, attended the funeral in a body. The men of St. Mary's were represented by their president, and members of the Corporation were also in the large congregation who had come to pay their last tribute to her precious memory.

In the death of Mrs. WILSON, St. Mary's has lost one of its oldest and most devoted members. True in friendship, generous in sympathy, and cheerful in giving of her means to every good cause within and without the parish, her memory will ever be cherished with affection and admiration by her friends.

Lord, all pitying, JESU blest,
 Grant her Thine eternal rest.

THE RT. REV. OZI W. WHITAKER, D.D.

We, the members of the Executive Committee of the Pennsylvania Branch of the Woman's Auxiliary to the Board of Missions, desire to give expression to our sense of the loss which, in common with the diocese of Pennsylvania and the whole Church, we have sustained in the death of our beloved Bishop, the Rt. Rev. OZI W. WHITAKER, D.D., on February 9, 1911.

Bishop Whitaker's service in the episcopate was unremitting for forty-two years, seventeen of which were spent in the missionary district of Nevada, facing with undaunted courage the strenuous demands of that pioneer jurisdiction, and laying foundations deep and abiding, for an educational influence on the womanhood of Nevada, which rejoices to-day "in calling him blessed."

For nearly twenty-five years the diocese of Pennsylvania has been privileged to be under the ecclesiastical leadership of Bishop Whitaker, and he has given himself freely and generously for its growth and advancement. Under all circumstances he has stood so fast in the freedom of Christian liberty that his entire career has been an embodiment of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

To the interests of the Pennsylvania Branch of the Woman's Auxiliary our dear Bishop always gave a sympathizing ear. His large missionary experience acquired on the western frontier gave him a consecrated knowledge and purpose, the outcome of his vicissitudes. The missionary spirit was always predominant whenever the call of the Master came.

His whole life was given to the good of humanity and when approached on public movements involving social, economic, or moral conditions of the community at large, he gave a ready response of practical sympathy and counsel.

Be it Resolved, That a copy of this memorial be sent to the family of the late Bishop, be published in THE LIVING CHURCH, and placed on our own records.

MARY COLES, Secretary.

MRS. GEORGE R. FAIRBANKS.

The name of Mrs. GEORGE R. FAIRBANKS will recall one so long and favorably before the Church upon the rolls of the General Convention.

But Mrs. Fairbanks fully merits mention upon her own account, and as a representative of the Churchwomen of the Old South. It is more par-

ticularly, however, in her long connection of fifty years with Sewanee that I now wish to speak of her. All who know the story of Sewanee know how much of what is most distinctive and precious in the unique character of the place is due to the women whom the wreck of the Southern Confederacy brought, uprooted and drifting, to that exalted spot of hope and devotion, the brave part they took in the hard struggles of the first years; how they bore the burdens, shared the privations, and did their full part in the upbuilding. Among these, Mrs. Fairbanks was, in point of time, the very first, as she lived, to be among the very few surviving last. In fact, her connection alone antedated the wreck which it so heroically survived. Her husband, one of the original founders, and a member, until his death, of the Board of Trustees, and herself, had built and settled at Sewanee before the war. At the resuscitation in 1868, upon the smallest possible scale, Mrs. Fairbanks took charge of an Infant Supply Store, and her accounts with the nine boys who constituted the school are still extant. Her relation with the University and with the community, constantly since then, has been a dignified and reserved one, but the simple presence, elevated character, and personal example of such women have so far been, and it is to be hoped will ever be, one of the potent factors in the life of Sewanee.

W. P. Du ROSE.

REV. JOHN STEINFORT KEDNEY, D.D.

A MINUTE ADOPTED MARCH 10, 1911, AT A MEETING OF THE FACULTY OF SEABURY DIVINITY SCHOOL, FAIRBULT, MINNESOTA.

On March 8, 1911, the soul of JOHN STEINFORT KEDNEY, D.D., our Emeritus Professor of Divinity, passed into the keeping of the Shepherd of Souls. In grateful remembrance of his useful life, and in thankfulness to God for his abundant labors, the faculty place on record the following testimonial to the worth and work of their departed brother:

It is well high forty years since Dr. Kedney assumed the duties of his professorship. It was a day of small things and of much uncertainty. His rich scholarship, profound learning, and rare ability as a teacher gave at once a reputation to the school. Students multiplied, and friends were won for the institution. To his wise counsel and cooperation with the great Bishop of Minnesota was due no little of the eminence and success that characterized the earlier administration of the diocese. His published works on divinity and philosophy have been among the richest of modern contributions to these great themes. In no surer way can Seabury fulfil its mission than in preserving the traditions, following the teaching, and cherishing the memory of Dr. Kedney.

To those who knew the Doctor personally he was always a perfect gentleman, courtly, courteous, elegant, and affable; in conversation entertaining and instructive; in friendly intercourse, winning and genial. In the pulpit he was convincing, in the class room commanding. At the age of ninety-two, far beyond the allotted term of human life, ripe and meet for the Master's use, he has gone to his rest and his works do follow him. May we, upon whom rests the privilege and duty of carrying on the work which he did and loved so well, catch inspiration from his illustrious example, and so faithfully labor as to receive his welcome in the land of the dead.

To the bereaved family we tender our sincere sympathies, and pray for them that He who doeth all things well will grant unto them the peace that passeth understanding.

(Signed) F. A. McILWAIN,
CHAS. A. POOLE,
W. P. TEN BROECK,
GEO. C. TANNER,
ELMER E. LOFSTROM,
F. L. PALMER.

MISSIONS.

A MISSION AT ST. PAUL'S CHURCH, BROOKLYN.

Clinton and Carroll Streets, will be conducted by Father Frere, Superior of the Order of the Resurrection, England, beginning Friday, April 7th, with a retreat for women of the diocese at 10 A. M. and a rally for men at 8 P. M. Father Frere will preach at the 11 A. M. and 4 P. M. services on Palm Sunday, at 8 P. M. Monday, Tuesday, Wednesday and Thursday of Holy Week, at the Three Hours' service on Good Friday, and at the 11 A. M. service Easter Day. The Church may be reached from Manhattan by the Court street car from the Manhattan end of the Brooklyn Bridge or from the Borough Hall subway station. This car stops at Carroll street, one block east from St. Paul's.

RETREATS.

ST. MARGARET'S CONVENT, BOSTON.

A Retreat of two days for women will be held at St. Margaret's Convent, 17 Lonsburg Square, Boston, March 22nd and 23rd. Conductor, the Rev. Father Anderson, O.H.C. Apply to the MOTHER SUPERIOR.

HOLY CROSS MISSION, NEW YORK.

A day's Retreat for Ladies will be given in Lent at Holy Cross Mission, Avenue C and Fourth street, New York, on Saturday, April 8th. Conductor, the Rev. Father Huntington, O.H.C. Apply to the ASSISTANT SUPERIOR, 233 East Seventeenth street, New York.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

AN UNMARRIED PRIEST wanted, not over 30, college graduate, with a record of superior parish work accomplished, in a large city church. Excellent home and generous compensation, also the opportunity to devote a part of each day to post-graduate work in a near-by university. Address, R. S. T., care THE LIVING CHURCH, Milwaukee.

EXPERIENCED and successful priest wanted, as curate of large suburban parish near Chicago. Unmarried man preferred. Address SUBURBAN RECTOR, care of LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

THE REV. JOSEPH PATTON M'COMAS, rector of St. Anne's Church, Annapolis, recommends his Organist and Choirmaster, who desires a more important position. Thoroughly competent and experienced man; brilliant player, expert trainer of boys and mixed chorus. Recitalist and choral conductor. Churchman. Graduate of London, and pupil of the late Sir John Stainer, M.A., *Mus. Doc., Oxon.* Good organ and salary essential. Address "ORGANIST," Hotel Maryland, Annapolis, Md.

EXPERIENCED PRIEST, under forty, desires work. College and seminary graduate; very musical; good reader; sometimes considered good preacher. Would consider organist's place or chaplaincy if assured of a living; but does not feel equal to resuscitating an expiring parish. Address PRESBYTER, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER of prominent Southern parish desires to make change. Eminently successful; recitalist, and choral conductor; mixed choir preferred. A 1 references from Bishops and clergy; Churchman. Address HARMONY, care LIVING CHURCH, Milwaukee.

PRIEST desires mission or parish work. Good at Church music. Would teach in private Preparatory School for young boys or girls. Latin, Mathematics, English Music (piano, violin, singing). Apply to Rev. PERCY DIX, Seguin, Texas.

WANTED, by the Minister in charge of Carbondale, Pa., responsible permanent or temporary work. Highest credentials. Address, REV. JOHN MILLER, B.D., Trinity Rectory.

PARISH OR CURACY desired by married priest without family. At least \$1,200 and rooms. Best references. A3, LIVING CHURCH, Milwaukee.

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CHURCHES promptly furnished with experienced Organists by THE JOHN E. WEBSTER CO., CHOIR EXCHANGE, 136 Fifth avenue, New York.

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ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

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EVERY CLERGYMAN should read Official Boy Scouts' Manual. Paper, 30 cts., cloth 60 cts. Post free. MORRIS SALES CO., Tiffin, Ohio.

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EUROPE.—FREE TOUR. Rectors and others Splendid offer for organizing small party. References. Rev. GEORGE NASON, Wilmington, Delaware.

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EUROPE.—Splendid tours, select small parties. \$250 up. UNIVERSITY TOURS, Wilmington, Delaware.

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FOR ADOPTION, baby boy. Preferably Church family. Address CHAPLAIN ST. LUKE'S HOSPITAL, Chicago, for information.

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HOLY CROSS HOUSE, 300 East Fourth Street, New York. A Boarding House for Working Girls, under the care of Sisters St. John Baptist. Attractive Sitting Rooms, Gymnasium, Roof Garden. Terms, \$2.50 per week, including Meals. Apply to the SISTER IN CHARGE.

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Home for Invalids and sufferers in charge of Clergyman-Physician. All chronic and nervous diseases treated by the latest scientific therapeutics, and the oldest Apostolic method (St. James 5:14). Daily celebration. Address Rev. Dr. CAMPBELL, 503 S. Boulevard.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the locally. Railroad folders and similar matter obtained and given from trustworthy sources.

APPEALS.

UNIVERSITY OF THE SOUTH.

There is no greater need in the Church today than a strong institution of higher learning for the development of men to send to our seminaries and to prepare laymen to take their place in the forward movement of the world. If there was ever a time when straightforward Christian men were needed who knew what they believed and practiced what they believed, it is to-day. The struggle in America to solve the most perplexing problems requires that the Church shall contribute the best prepared laymen and clergymen.

The University of the South at Sewanee, Tenn., is the one University under Church control. It is, therefore, the duty of every Churchman who believes in the inseparable alliance between the Church and education to rally to the assistance of Sewanee and to make the Church University there the great institution planned by its founders—the Oxford of America.

Nineteen Southern Bishops have this year gone into the states of the South to preach Christian education, and their campaign is awakening the people to the needs of this Christian college. They are calling upon Churchmen to rally to the University of the South on the basis of its achievements as a great moral and social force, on the record of its scholarship, and on the character of the men found on its long roll of alumni who have proved their capacity in every walk of life.

To-day the University has 10,000 acres of land with college buildings and chapels worth three quarters of a million dollars, but the endowment is only \$200,000. The result is that the professors are paid the meager stipend of \$1,500 a year and no house. Is it right for a Church in our position to expect men to work and to live in a place where the highest educational ideals are adhered to on starvation pay?

The Trustees who represent the nineteen dioceses in the South have appointed Commissioners of Endowment and directed them to ask the Church public for \$2,000,000, a sum which will enable stipends to be increased and will permit the enlargement of the faculty. To accomplish this programme the Endowment Commissioners urge that professorships shall be endowed with a capital of \$50,000 each. Not one of the Chairs in the University at present is endowed. What a splendid thing it would be if some one person, or many united together, would endow a professorship in memory of that far-seeing, heroic Bishop Quintard who sacrificed everything to make the University possible.

Contributions sent to the Rev. W. S. Claiborne, Commissioner of Endowment, Sewanee, Tenn., will be gratefully received. Who will help us carry this burden that the University and the Church are in honor bound to carry to-day?

W. S. CLAIBORNE,
Commissioner of Endowment.

Forms of bequest should be drawn as follows, viz.:

I give, devise, and bequeath unto the University of the South, Sewanee, Tenn., \$..... for general endowment or for the use and benefit of the following property, to-wit:

NOTICES.

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management, spent to administer the world-wide enterprise, seven and two-tenths per cent. of the amount of money passing through its treasury.

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The Corresponding Secretary,
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GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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National, official, incorporated. Accounts audited regularly by public official auditor under direction of Finance and Audit Committees. All Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

About 550 beneficiaries are on our present list. Sixty-six out of 80 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, i.e., to Pension or Relief, or to earning interest if so designated by contributor. All contributions go

to the use for which contributed. Royalties on Hymnals pay expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent or Endowment Funds; Special Cases; Automatic Pensions at 64.

GENERAL CLERGY RELIEF FUND,

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Twelfth and Walnut Streets,
Philadelphia, Pa.

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For the convenience of purchasers we have arranged the following packages of Easter Cards.

No. 1—1 doz. assorted Mowbray's Easter Cards50
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No. 3—1 doz. assorted 10-cent Cards (both makes)	1.00
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Envelopes for each card above.	
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EASTER CARDS IN CUT-OUT CROSSES.

No. 6—Crosses 4 in. high, parchment, gold and colors, per doz., .50; per 100.	\$4.00
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No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.	
No. 10302—Hymnal to match, \$30.00 per hundred.	
No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.	
Express charges additional. Parishes wishing less than a hundred copies will be supplied at the same rate. Sample copies, Prayer Books or Hymnals, .05 postage added to each price. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.	

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R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:

Fred I. Farwell, 34 Summer Street.

BALTIMORE:

Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut Street.

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Wm. Ballantyne & Sons, 428 7th St. N. W.
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ROCHESTER:

Scranton, Wetmore & Co.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

CHICAGO:

Living Church branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 117 N. Peoria St.

ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.
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A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

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KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when traveling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

A SAD STORY.

A father said to the writer: "My son is now 20 years old and is a fine Church worker; but he has been reading Macauley's history, and writes me that he is satisfied that the English Church dates only from Henry VIII.'s time, and is distressed. He spoke to his rector about it, and he could not help him." Isn't that last clause a "sad story"? How many more such young men are there, wanting help and can't get it? Doubtless many of the former, but it is to be hoped not many of the latter. Again, the young man had gone to the young lady (a Churchwoman) who was librarian in the Library of the town, and she could not help him. Now there is help to be had. Read Littell's *Historians and the English Reformation*. It is to show up the errors of Macauley and other historians that the book was written. It is not too much to say that it is the most useful Church book of the time. Here is what one eminent scholar says:

From the Rev. Chester H. C. Dudley (Presbyterian: Princeton Theological Seminary), now Professor of History in the New Hampshire State Normal School:

"I have read Mr. J. S. Littell's book with much enthusiasm and interest. . . . The book, by all means, ought to be in all libraries, both public and private, and in the hands of all who wish to bear the name Student of History."

And here is another testimonial:

From Daniel Holmes, Attorney-at-Law, Secretary New York State Normal School Local Board, Brockport:

"I have just directed our Normal School Librarian to get a copy for our library. . . . Your minute footnotes are of great value in proving your deductions every time. There are very few who would care to go through with the drudgery of making such a compilation, but now that it has been done, it is right there before your eyes, and it proves itself. . . . It ought particularly to be in every public library."

The publishers will gladly send a circular to any one wishing it, showing a great many more such testimonials. The clergy should urge the Librarian in every town where there is a Public Library to buy a copy of the book. Mr. Carnegie assists to put up library buildings, but Churchmen are needed to put such books as Mr. Littell's on the library shelves. There are many clergymen, as well as young men going through High School and College, who cannot afford to buy the book, and the Public Library is the best depository for a copy so that the student can find it when seeking information. Stir up the libraries to make the purchase, or try to find some Churchmen who will make the gift of one or more copies to Public Libraries. A year ago we published *Grant, the Man of Mystery*. So pleased were Grand Army men with the book that several hundred copies were placed in Public Libraries by individuals paying for from 10 to 100 copies each. Where are the Churchmen who will do likewise for Littell's *Historians and the English Reformation*? The price of the book is \$2.50 (by mail \$2.68). A circular will be sent to all applicants, giving testimonials. The book is published by THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

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A missionary processional sung in London during the sessions of the Pan-Anglican Congress (1908) and in a number of large gatherings in this country, with great enthusiasm. Printed as a four-page leaflet with musical notes. A splendid processional to use at any time, but particularly when missionary addresses are to be made. Price \$2.10 per hundred copies, postpaid. Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BISHOP KING'S SPIRITUAL LETTERS.

In one of Bishop King's letters he says, "Get some plan for Lent; read something." This advice is good for all, and we would call attention to these "Letters" of Bishop King as being among the very best of reading matter for Lent or any other time. The only difficulty is, that they are so very attractive that one may read them as he would fiction, and so dissipate by reading too much at one time. But it is no sin to read so fascinating a book in Lent, if not overdone, as *Bishop King's Spiritual Letters*. Imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis. Price, by mail, 86 cents.

"QUIET DAYS."

A ideal book for devout people is *Quiet Days* by the author of *Præparatio*. Many will be glad to use the book for Holy Week. The chapters are short and the suggestions most helpful. It is also a book to have by one in parochial Quiet

Days, which are becoming more and more common. The price is 80 cents (85 cents by mail), and the book is imported by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THE YOUNG CHURCHMAN CO. Milwaukee.

The Server's Handbook. Being a Guide to the Duties of the Clerk at a Plain Celebration of the Holy Communion, at the Administration of Holy Baptism, the Solemnization of Matrimony, the Visitation of the Sick, the Churching of Women, and the Burial of the Dead, with the text of the Liturgy and Private Prayers. By the Rev. Percy Dearmer, M.A. Second Edition, Revised and Enlarged. Price 40 cents.

HOUGHTON, MIFFLIN CO. Boston.

The End of a Song. By Jeannette Marks, Author of *Through Welsh Doorways*. Price \$1.15 net.

A Study of Greatness in Men. By J. N. Larned, Author of *Books, Culture, and Character, Seventy Centuries of the Life of Mankind*, etc. Price \$1.25 net.

THE EICHELBERGER BOOK CO. Baltimore.

Parson Weems: A Biographical and Critical Study. By Lawrence C. Wroth.

PAMPHLETS.

The Church of England and the Church of Sweden. Report of the Commission appointed by the Archbishop of Canterbury, in Pursuance of Resolution 74 of the Lambeth Conference of 1908 on the Relation of the Anglican Communion to the Church of Sweden. With Three Appendices. [The Young Churchman Co., Milwaukee.]

Current Railway Problems. By Samuel O. Dunn, Editorial Director *Railway Age Gazette*.

Utah Information. I. *General Statement*; II. *Rowland Hall*; III. *St. Mark's Hospital*; IV. *Indians*; V. *St. John's Church and House*; VI. *Mormonism*. [Tribune-Reporter Printing Co., Salt Lake City, Utah.]

The Fundamentals: a Testimony to the Truth. Volume IV. Compliments of two Christian Laymen. [Testimony Publishing Company, 808 La Salle Avenue, Chicago.]

Report of the National League for the Protection of the Family for the Year Ending December 31, 1910. [Boston, The Hill Press.]

A Name that Fits. The Apostolic Church of the English Tongue. A Plea for Ecclesiastical Common Sense. A Paper read before the Utica (N. Y.) Clerical Union on Monday, January 9, 1911. By John Hodson Eggar, D.D., Author of *Christendom Ecclesiastical and Political from Constantine to the Reformation*, etc.

Easter Carols. Set to music by the Rev. J. S. B. Hodges, D.D. [The H. W. Gray Co., New York. Price 5 cents each, \$2.50 per hundred.]

Easter Cards and Easter Postcards. [E. P. Dutton & Co., New York.]

The Church at Work

CHURCH WARDEN HONORED.

AN UNIQUE incident occurred at the Quinquagesima morning service at St. Thomas' church, Battle Creek, Mich. (Rev. G. P. T. Sargent, rector). The day was the eightieth anniversary of the senior warden, Dr. A. T. Metcalf, whose services in that capacity and also as lay reader have extended over a long term of years. In his sermon the rector referred to the occasion, telling of the faithfulness of the senior warden at all times, including the regularity of his attendance at early services, winter and summer. Before the benediction the warden knelt at the Litany desk and made a thanksgiving for the blessings that had come to him during his long life. Dr. Metcalf is a 33° mason and received many congratulations from his associates among the masonic and medical fraternities, but none were of greater pleasure to him than those of his associates in the parish. A handsome Prayer Book and Hymnal were presented to him on behalf of the vestry in commemoration of the day.

DEVELOPMENT OF A COLORED MISSION IN VIRGINIA.

ST. MARGARET'S MISSION at Orange, Va. (diocese of Virginia), has had a remarkable growth since its beginning. It is only one year old and during that time it has demonstrated the possibility of the initiative on the part of the colored people themselves when the right material can be found. Just one year ago there were but two colored communicants in the town, Captain and Mrs. W. R. Staff, who had been well trained at St. Luke's (colored) church, Washington, D. C., before they moved to Orange. They were zealous for their Church and imbued with the missionary spirit, prayed, labored, and hoped for the establishment of their Church in the town of Orange, among their people. They found the religious conditions in the sects very lax and the best thinking colored people drifting from the colored Church, awaiting an opportunity to accept something more practical and on the base of

a more pure religious training. They succeeded in getting up the number of fourteen to join a confirmation class, none of whom had ever seen a Prayer Book or had any knowledge of the Church until Captain and Mrs. Staff imparted the knowledge of the true Church to them. The Rev. Mr. Morgan, a colored minister in charge of the work at Gordonsville, Va., took the mission under his care and presented the candidates to the Bishop to be confirmed.

Through the kindness of the vestry and the rector of St. Thomas' Church (white) the confirmation was held there on January 30, 1910. Services were held in a rented hall until the mission was fortunate enough to secure a white Presbyterian church which is well adapted with a little alteration for Church service. The building was sold to the mission for \$1,500, the colored people assuming the obligation. They have already paid \$300, leaving a balance of \$1,200 with interest yet to be paid—they assess themselves fifty cents per month. They have met their diocesan assessment, which amounts to \$14. They have never received any assistance from the mission board and they are earnestly endeavoring toward self-support. Having exhausted the limit of their ability for the present they would gladly accept aid from all those who wish well the moral upbuilding of the colored people in the South.

LONG RECTORSHIP ENDED IN KEOKUK, IOWA.

THE REV. ROBERT C. McILWAIN, D.D., for forty years rector of St. John's Church, Keokuk, Iowa, has resigned and been made rector emeritus of that parish. Dr. McIlwain's health has not been very good during the past two years and he recently underwent a serious operation for cataract on the eyes. Feeling the need of lesser labor than is permitted in the work of parish administration, he tendered his resignation.

In length of time Dr. McIlwain's rectorship covers the longest period of any in Iowa, and perhaps as long as any in the West. A

man of large learning and deep culture, he went to Keokuk in the days of the early development of Iowa, and immediately occupied a commanding position in the city, where his kindly deeds and pastoral sympathies will long be remembered. His retirement is the cause of much regret in the community, which is mitigated somewhat by the fact that he will remain a resident of that city. His successor has not yet been elected.

VALUABLE ADDITIONS TO KENYON COLLEGE PLANT.

IN JUNE, 1910, a residence building fund of \$25,000 was given to Kenyon College by William Nelson Cromwell, LL.D., of New York City. With the money thus obtained it is proposed to build a new president's house and at least one professor's house. Plans for the new houses are being drawn by Mr. Alfred H. Granger, Kenyon, '87, of the firm of Hewett, Granger & Paist, Philadelphia. The sketches prepared are of handsome and tasteful houses of a style and period in harmony with the architecture of the other college buildings. The president's house, which will be first built, is to be situated upon the site of the present president's house and will have the first story of stone and the second of half-timbered construction. The plans for this house have been approved by the consulting architect of the college, Mr. Charles F. Schweinfurth of Cleveland, Ohio, and the work will be begun as soon as practicable.

REV. R. S. COUPLAND ACCEPTS TRINITY CHURCH, NEW ORLEANS.

THE REV. ROBERT S. COUPLAND, rector of the Church of the Ascension, Baltimore, after receiving a small call to the rectorship of Trinity Church, New Orleans, and after having officiated there and carefully looked over the field, has reconsidered his first action in declining, and has now accepted the call to New Orleans, and expects to enter upon his duties there the latter part of April.

LAYMEN'S MISSIONARY CONFERENCE
IN SAN FRANCISCO.

ABOUT one hundred and seventy-five laymen and clergymen braved the inclemency of the weather on Monday evening, February 27th, to gather at the Young Men's Christian Association building, San Francisco, for a supper and conference on missionary matters. This is a quarterly meeting, and is a direct outgrowth of the Laymen's Missionary Movement of last year. There were three main addresses: one on the Value of Foreign Missions, as seen by a laymen who had travelled through the Orient as a member of a commercial commission sent out by the cities about the San Francisco Bay; the second on Foreign Missions, Especially Korean, as seen by the Rev. E. A. Hall, a Presbyterian minister, who had been a missionary to Corea; and the third, by Archdeacon Emery, on the needs of our own diocesan missions, and the prospects for them in the new conditions resulting from the setting apart the district of San Joaquin. Stress was also laid on the duty of doing the missionary work that is presented at our own doors by the presence of the Chinese and Japanese in the cities of California. Taking it altogether it was a helpful and encouraging meeting, and gives evidence that the men of the Church—or some of them—are waking to their opportunities and responsibilities.

LARGE PARISH HOUSE ASSURED
GRACE CHURCH, PROVIDENCE.

FIVE WEEKS ago the rector of Grace Church, Providence, R. I., the Rev. Frank W. Crowder, Ph.D., announced to his congregation the decision which the vestrymen and himself had made regarding the necessity of erecting a larger parish house and extending the chancel and otherwise improving the interior of the church. The sum of \$125,000 was asked for. On Sunday morning, March 5th, the announcement was made that \$125,837.50 was in hand, and that the proposed improvements would be begun at once. The congregation immediately arose and sang the "Doxology." This large sum, raised in five weeks without any personal solicitation on the part of the rector, has been added to a fund of \$6,800, which has been held for some time, so that Grace Church has \$132,637.50 to expend on the proposed improvements. These improvements do not contemplate the purchase of additional land but the complete alteration of the chancel and clerestory, and the erection of a four-story building adjoining the Church at the chancel end.

NOTABLE CONFIRMATION CLASSES.

ONE OF THE first official acts of Bishop Israel of the new diocese of Erie was a confirmation held at Christ church, Oil City, Pa., when the rector, the Rev. J. E. Reilly, D.D., had the pleasure of presenting a class of fifty-five persons for the laying-on of hands. This class was larger by twenty than any other in the history of the parish and was an unusual one in many respects. The ages ranged from 11 to 60, the average being 22, and a majority of the class had been brought up in other Christian bodies, such as the Roman Catholic, Presbyterian, Methodist, Lutheran, and Congregationalist. The congregation filled the Church completely, every available place being occupied, and after the church was filled the sidewalk was crowded with people for at least a block, it being estimated that as many were turned away as gained admission.

THERE HAS been a wonderful growth in St. Andrew's parish, Dayton, Ohio, in the past three years, the number of communicants having increased from one hundred to nearly five hundred. On the First Sunday in Lent the Bishop of the diocese made his

annual visitation and confirmed a class of fifty-three presented by the rector, Rev. T. W. Cook. Three candidates who would have been confirmed were detained by illness. This is the largest class in the history of the Church in Dayton. The rector is being assisted at present by the Rev. Edmund Phares, who was lately in temporary charge of St. Paul's parish, Springfield.

THREE AGED PRIESTS PASS AWAY.

THERE IS chronicled this week the death of three aged priests of the Church, all of whom had passed the traditional age of three score years and ten: the Rev. JOHN STEINFORT KEDNEY, D.D., the Rev. JOSHUA COWPLAND, and the Rev. MERRIWETHER BRODNAX.

THE REV. JOHN STEINFORT KEDNEY, D.D., professor emeritus of Systematic Divinity at Seabury Divinity School, Faribault, Minn., passed to the Church Expectant at Salem, N. J., on Tuesday, March 7th. He was born in Essex county, N. J., on February 12, 1819, and was educated at Union College, Schenectady, N. Y., and the General Theological Seminary, Trinity College, Hartford, Conn., Racine College, Wisconsin, and Hobart College, Geneva, N. Y., conferred degrees upon him, the two latter that of Doctor of Divinity. In 1841 he was ordered deacon by Bishop Onderdonk, and two years later was priested by Bishop Ives. His first work was done as a missionary in North Carolina (1842-45), and he then served successively as rector of St. John's, Salem, N. J.; Bethesda, Saratoga Springs, N. Y.; Trinity Church, Society Hill, S. C.; Trinity Church, Potsdam, N. Y., and Trinity Church, Camden, S. C. In 1871 he became connected with Seabury. He was a voluminous writer, among his published works being *Catawba River and Other Poems*, *The Beautiful and the Sublime*, *Hegel's Aesthetics*, *Christian Doctrine Harmonized*, *Mens Christi*, and *Problems in Ethics*.

THE DEATH OF THE REV. JOSHUA COWPLAND occurred at Glen Riddle, Pa., on Tuesday, March 7th. Mr. Cowpland had been rector at St. John's Church, Concord, Pa., for a period of about twenty years—first for eight years and then again for twelve years. He was a graduate of Bexley Hall, Gambier, Ohio, in 1864, and was ordained deacon in that year and priest in 1865 by Bishop Stevens. In addition to the Church at Concord he also served parishes in Philadelphia, Salem, Sterling, and Mt. Pleasant, Pa., and Christ Church, Point Pleasant, W. Va. Mr. Cowpland was a kindly, saintly old clergyman of the Evangelical school and impressed all who knew him with his deep spirituality. His complaint was only that he was no longer able to labor in the Master's vineyard, and even when quite weak he sought to sow the seed in distributing tracts and gospels. There was a short service with address at the home in Glen Riddle, when the body was removed to Concord, six miles away. Here, after the service in the little old church he loved and served, he was buried, mourned by a large congregation of those that knew him and loved him for many years.

AFTER an illness of several months from heart disease, the Rev. MERRIWETHER BRODNAX died at his residence, 160 Garfield Place, Brooklyn, N. Y., on Wednesday, March 8th. He was ordained fifty-five years ago; for forty years he lived in Brooklyn, where he was at one time assistant in St. Peter's Church, retiring from active work in 1888. Mr. Brodnax was born in Petersburg, Va., January 19, 1833. He was graduated at the University of Virginia, and from the Virginia Theological Seminary with Bishop Potter, Bishop Brooks, and Dr. Lucius Bancroft. He had charges at Amboy and Peoria, Ill., and served at Trinity Church, Chicago, as assistant minister. He is survived by his widow, three daughters, and three sons.

IMPROVEMENTS TO THE CATHEDRAL
AT FOND DU LAC.

AT A MEETING a few days ago of the Chapter of St. Paul's Cathedral, Fond du Lac, Wis., it was decided to refurnish and rearrange the chancel of the Cathedral, the work to be started in time to be completed on June 6th, when the diocesan council will meet. The improvements will include the installation of new choir stalls, clergy stalls, two sedilia, throne, and a magnificent rood beam. The new furnishings will be of white oak, elaborately carved. The plans also embrace the removal of the present organ console in that the present panels and woodwork will be replaced with handsomely carved material to correspond with the new stalls, etc. The sedilia are to be placed in the sanctuary. There will be one for the priest on one side of the sanctuary, and another, with an elevated seat in the center, for the Bishop on the opposite side. The choir stalls will be carved with inscriptions and scenes illustrating the 150th psalm. The clergy stalls, instead of being adjacent to the chancel rail as they are now, will be back of the choir stalls and will have canopies over them. The canopy arrangement will feature both sides of the chancel and will combine in a scheme to embrace the organ console, throne, and stalls, the whole forming a screen between the arches on both sides of the chancel. The rood beam, which will take the place of the present rood screen, will be a triumph of the designer's and engraver's art. There will be twelve figures, ranging in height from two to six feet, in evidence in the design. It will be supported by an exquisitely designed upright on each side of the arch. It is a gift to the Cathedral by Mr. N. W. Sallade, as a memorial to his mother. The remainder of the work, including the new choir stalls, clergy stalls, sedilia, organ console, etc., was given to the Cathedral through Bishop Grafton. If the Cathedral Chapter approves, the present rood screen and Bishop's throne will be presented to the Church of the Intercession at Stevens Point. The new throne to be installed will be a memorial to the late Bishop Brown. The present throne was erected for that purpose. The refurnishing of the chancel will cost between \$8,000 and \$10,000. It is planned to erect a magnificent stone reredos in the near future. The reredos has already been designed, and will correspond effectively with the contemplated refurnishing and rearranging of the chancel and sanctuary.

FROM PHILADELPHIA TO
MINNEAPOLIS.

THE REV. WILLIAM P. REMINGTON, vicar of the Memorial Chapel of the Holy Communion, parish of the Holy Apostles, Philadelphia, has resigned, in order to accept the rectorship of St. Paul's Church, Minneapolis, in succession to Bishop Thurston. The Rev. Mr. Remington, who has done successful work in a difficult field, is a Philadelphian by birth and education, and was graduated from the University of Pennsylvania in 1900. While in college he won distinction as a track athlete, and was a member of the team which won the intercollegiate championship three years in succession.

CONDITION OF THE REV. C. H. MEAD.

THE PARISHIONERS of Grace Church, Newark, N. J., and his many friends in the city and diocese were greatly shocked this week on hearing that the Rev. Charles Henry Mead suffered from senile dementia in travelling from Loomis, N. Y., to his brother's home in Baltimore. The attack was so acute in the railroad station at Newark that the aged priest had to be removed to the asylum at Overbrook, N. J. The Rev. Elliot White and the people of the parish are actively interested in the welfare of this saintly and well-remembered minister of Christ.

OKLAHOMA CHURCH OPENED.

ON SUNDAY, March 5th, the new St. Paul's church at Claremore, Okla. (district of Eastern Oklahoma), was formally opened to the public with impressive services. The Rt. Rev. Theodore Payne Thurston, the recently consecrated Bishop of the district, celebrated Holy Communion and preached the dedicatory sermon, the Rev. Samuel G. Welles, rector at Chelsea and Vinita, assisting in the services. Mr. Samuel H. Glassmire, postulant in charge of the mission, said shortened form of Morning Prayer and read the announcement, the full vested choir of the Church of the Redeemer, Chelsea, furnishing the musical part of the services.

St. Paul's is a handsome little chapel which has been completed under the direction of Mr. Glassmire, who has been in charge of the mission for the past year, under Bishop Brooke. The building is constructed of dark brick and stained shingles, the open timber work in the interior being finished in "mission" style, an arched rood screen separating the chancel and nave. A convenient choir and vestry room, with two entrances to the chancel, is built on the north side, the whole building being well lighted, and wired for electric lights. The seating capacity is about one hundred, and the chapel is churchy and beautiful in all its appointments. The building alone cost about \$2,000, and has been completed practically free from any funded indebtedness, and will be consecrated after Easter, at the Bishop's second visitation.

Claremore is a county seat town of about 3,000 people, and while the communicant list is small, the mission has been well organized and has every prospect of success.

IN THE INTEREST OF SEWANE.

AN INTERESTING parlor gathering for the sake of acquainting Boston Churchmen with the work and necessities of the University of the South was held on March 2d at the residence of Mr. and Mrs. Ralph Adams Cram in that city, when the Rev. W. S. Claiborne told the story of the work and presented its needs. Bishop Parker, Coadjutor of New Hampshire, presided.

A CORRECTION.

IN A REPORT of the recent meeting of the Board of Missions in THE LIVING CHURCH of February 18th, it was inadvertently stated that the very important report on the message of the President of the Board—one of the most weighty papers presented to the Board of Missions in recent years—was made by the Bishop of Alabama as chairman of the committee. It was the Bishop of Atlanta and not the Bishop of Alabama who, as chairman, made that report.

MEMORIALS, GIFTS, AND BEQUESTS.

A NEW WINDOW of exquisite design has been placed in St. John's church, Dubuque, Ia., representing "The Good Shepherd." This is the third window placed in this church within the past six months, and is a memorial to the Rev. Dr. Seymour, for more than eleven years rector of the parish, and under whom the present handsome building was erected. It is the gift of his daughter, Mrs. Frank B. Daniels of Chicago.

AN INTERESTING *bas relief* of the late Bishop Clark has been presented to St. Stephen's parish, Providence, R. I., by Mr. M. Freeman Corroft, son of the late Rev. Thomas H. Corroft and a communicant of the parish. It represents the Bishop as a young man and was probably made about the beginning of his episcopate. It will be placed in the guild house, where a very interesting collection of pictures and other things of historic interest to the Church at large and the parish is already assembled.

ST. ANDREW'S CHURCH, Rochester, N. Y. (Rev. Dr. James B. Thomas, rector), has been presented with a large bronze bell which will ring out for the first time on Easter Day morning. Neatly placed upon the bell, in relief, appears the following inscription: "Sing forth the honor of His name: make His praise glorious." *In memoriam* Hobart F. Atkinson, Warden St. Andrew's Church, Rochester, 1894-1906. The bell is a gift from Mr. Atkinson's daughter, Mrs. E. R. Willard, and was made by the Meneely Bell Company of Troy, N. Y.

A BRASS TABLET to the memory of the Hon. Henry L. Parker, warden of St. Mark's Church, Worcester, Mass., from its foundation, in 1888, to the time of his death, was unveiled on Quinquagesima Sunday.

BY THE WILL of Miss Mary W. Wallace, who died March 1st, the vestry of Mt. Calvary Church, Baltimore, Md., is bequeathed \$1,000, to be used for maintaining public worship in the Church.

A FONT of a beautiful design has been ordered for Christ Church, Waterloo, Iowa. It is the gift of the Girls' Friendly Society of that parish.

CALLED TO SPRINGFIELD, MASS.

THE VESTRY of Christ Church, Springfield, Mass., has invited the Rev. Dr. Arthur B. Kinsolving of Baltimore to become its rector, to succeed the Rev. Dr. Charles L. Slattery, who left a year ago to assume charge of Grace Church, New York. The Rev. Dr. Kinsolving is rector of St. Paul's Church, Baltimore. He is the son of the Rev. Ovid A. Kinsolving and was educated in the schools of Virginia. Two of his brothers are Bishops, the Right Rev. Dr. George H. Kinsolving, Bishop of Texas, and the Right Rev. Dr. Lucien L. Kinsolving, Bishop of Southern Brazil. For sixteen years the Rev. Dr. Arthur B. Kinsolving was rector of Christ Church, Brooklyn.

PROSPEROUS NEW MISSION ON LONG ISLAND.

A NEW MISSION was started at Floral Park, L. I., on Sunday morning, November 6th, by Archdeacon Duffield. The venture has proved successful; the communicant list, the confirmation class now in training, and the Sunday school have grown remarkably. The Sunday evening services average more than one hundred persons in attendance. All services and meetings are held in Fireman's hall. Efforts are being made for the erection of a suitable church building. The new mission is named after St. Elizabeth.

PAROCHIAL MISSIONS.

THE GENERAL Lenten mission which has been in progress in Toronto, Canada, since March 1st is proving very successful. Twenty-eight of the city parishes are taking part in it. A special service was held on Ash Wednesday in the Cathedral, preparatory to the work about to begin, at which the missionaries and a large number of the clergy were present. An address of welcome to the missionaries was given by Bishop Sweeney, who thanked them for the spiritual zeal which had impelled them to leave their own parochial duties for a time to help in the strenuous work of a mission. The attendance in the churches at the mission services has been very good, large congregations daily filling the twenty-eight churches in which the mission is being held.—THE TWENTY minutes' mid-day services during Lent in St. James' Cathedral are as well attended and popular as ever. It is a matter of much regret that Bishop Du Moulin of Niagara, who inaugurated these services, and so often assisted at them in former years, is prevented by the

state of his health from taking part in them this year.

THE REV. PERCY C. WEBBER, beginning with Ash Wednesday, conducted an eight days' mission in Christ Church parish, Georgetown, diocese of Washington. He was assisted by his nephew, the Rev. I. H. W. Thompson, and the rector of the parish, Rev. James H. W. Blake. Five services were held daily, beginning with the Holy Communion at 7:30 A. M. All the services were well attended, and from the very commencement to the end of the mission the congregations steadily increased. A deep spiritual feeling was manifested and the many requests for helps toward Bible reading and personal Christian living evidenced the fact that the earnest words of the missionary were gradually sinking into the hearts of his hearers. At the last service resolutions of appreciation from rector and vestry were read and presented to Mr. Webber while the congregation of over five hundred remained standing.

THE REV. FRANCIS H. RICHEY of Norwood, Ohio, conducted a very successful mission at Grace Church, Defiance, Ohio (Rev. R. Paul Ernst, rector), the week of February 26th. Mr. Richey very ably presented the claims of the Church in such a way that results are sure to follow. He made a deep impression on the parish and community and the parish has received a great spiritual uplift.

BISHOP WOODCOCK has been conducting a week's mission at Christ Church, Bowling Green, Ky., which is in charge of the Rev. W. S. Parker, deacon, between the first and second Sundays in Lent. The attendance at all of the services has been gratifyingly large.

FATHER FRERE IN AMERICA.

FATHER FRERE, Superior of the Community of the Resurrection, England, has arrived in this country. It is his first visit to the United States. After holding missions in Montreal and other Canadian cities, he goes to St. Paul's Church, Brooklyn, on Friday before Palm Sunday, for the same work. The Rev. Andrew C. Wilson, rector of St. Paul's, and his staff of clergy and lay workers are making very extensive preparations for the mission in this parish, which begins on April 7th and continues until Easter Day. The Bishop of Long Island will celebrate the Holy Communion at 10 o'clock on the opening day.

PARISH HOUSE DEDICATED IN LOUISVILLE.

THE FORMAL opening and dedication of the new parish house of the Church of the Advent, Louisville, of which the Rev. Harry S. Musson is rector, was held on the evening of February 21st. Bishop Woodcock conducted the dedicatory service, vested, from the stage of the large auditorium and made a brief address explaining the difference between the consecration of churches and the setting apart of parish houses, and the different purposes for which they are used, after which a general reception was held and opportunity given to the large number of city Church people present to view the building and its tasteful furnishings. Besides the auditorium, stage, scenery, and dressing rooms, the house contains a number of rooms suitable for meetings of the various parochial organizations and Sunday school classes, a study and apartments for the curate, a gymnasium, shower-baths, bowling alleys, billiard and pool room, large dining-room, kitchen, pantry, and janitor's quarters. Notwithstanding these facilities for entertainments none are ever given for the support of the Church, the financial and current expenses all being met by free-will offerings, and the parish stands in the front rank in missionary contributions and

gifts for non-parochial objects. No church in the diocese has anything like so large and complete an equipment, and few if any in the South.

PROJECTED PAROCHIAL IMPROVEMENTS IN CANADA.

IN ST. ANNE'S parish, Toronto (the Rev. Laurence Skey, rector), it is announced that a fine Sunday school building is about to be commenced, costing \$40,000. A playground for the scholars of St. Anne's Sunday school is also to be purchased at a cost of \$10,000. The new institution will include a manual training room and gymnasium as well as class rooms. The scholars of St. Anne's number eleven hundred.

IT HAS been decided that the style of architecture for the completion of St. Alban's Cathedral, Toronto, is to be modified Early English. The central tower is to have a height of 200 feet. The building when completed will have a seating capacity of 2,500.

THE CONGREGATION of St. Mark's Church, Kittilano, diocese of New Westminster, has decided to build a new church and rectory. The church will be of stone. A church and parsonage are also to be built at Ehurne, diocese of Caledonia.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Retreat for the Clergy—Programme of the Clerical Seminar.

ON MONDAY, February 27th, a retreat for the clergy was conducted by the Rev. Charles N. Lathrop, rector of the Church of the Advent, San Francisco. It was held in the Chapel of the Good Samaritan, Oakland, and was confined to one day. The first service was Morning Prayer at 10 o'clock, followed by the statement of the keynote of the day, "Our Vocation." The first address was on the general idea of vocation, followed by silence and prayers. At 1 P. M. the Litany was said, followed by an address on "Our Vocation as Christian Priests." At 2 P. M. the Twenty-first psalm was said with prayers, followed by silent meditation until 3 P. M., when the third address was given on "Means of Grace." Then followed another period of silence, and the day closed with Evening Prayer. It was a day of rest and peace, and specially helpful as a preparation for Lent.

THE CLERICAL SEMINAR, an organization of the clergy of the Church in this diocese whose object is the study of certain of the problems of the day, has arranged the following programme for the spring semester of 1911. The general topic is "The Social Crisis," and the basis of the half-year's study is the book with that title written by Professor Rauschenbusch. There are monthly meetings, on the third Monday evening of each month. The papers, their writers, and special topics are as follows: February 21st, "The Social Crisis," by the Rev. Clifton Macon; March 21st, "The Hebrew Prophets and the Social Aims of Jesus," by the Rev. John Beaman; April 24th, "What has Been the Church's Attitude?" by the Rev. E. H. Benson; May 15th, "The Stake of the Church in the Social Movement," by the Rev. E. B. Bradley; June 19th, "What to Do," by the Rev. W. A. Brewer.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Phoenix Mission Becomes a Parish—Devoted Lay Readers—Other Items of News.

ST. JOHN'S MISSION, Phoenix, has incorporated as a parish and the full quota of wardens and vestrymen has been elected. The mission was founded in the village, a suburb of Syracuse, but a few years ago, and has grown wonderfully. The parish church is in

course of construction, and will be occupied soon.

IN THE village of Durhamville, a chapel of ease is maintained by St. John's Church, Oneida. In the last twenty-five years it has been faithfully served by two devoted lay readers, Mr. James Mott until his death fourteen years ago, and Mr. Arthur D. Hamblin, a member of St. John's. The congregation of the chapel recently, in a letter to the Bishop, acknowledged the unselfish work of Mr. Hamblin, and paid a graceful tribute to him.

A PASTORAL from the Bishop to the diocese begins with the statement that a remarkable appeal has recently been issued by thirty-six Christian ministers of various denominations, in one of the cities of this diocese and its neighborhood, calling upon all their people "to set aside the Lenten period, from March 1st to April 16th, inclusive, as a time for special Church attendance." The city referred to is his see city Syracuse. The Bishop views this appeal as a good sign of the passing away of prejudice and of the increasing tendency to look more reasonably at the things about which those "who profess and call themselves Christians" have differed.

THE NOONDAY preaching services at Grace church, Utica, N. Y., have been abandoned this year. The reason advanced for this abandonment is that it is difficult to get special preachers in the Lenten season.

EASTERN OKLAHOMA.

T. P. THURSTON, Miss. Bp.

The Bishop's First Visitations.

THE BISHOP has gone into residence at Muskogee and is now engaged in making visitations throughout the district. He is being enthusiastically received and welcomed at all points, and is rapidly adapting himself to the conditions, and becoming acquainted with the needs of his jurisdiction. On Sunday morning, March 5th, the Bishop celebrated early Communion at Chelsea, going from there to conduct the opening services of the new St. Paul's Church at Claremore (mention of which is made elsewhere in these columns). In the evening, assisted by Rev. S. G. Welles and Mr. Glassmire, the Bishop conducted Evening Prayer and preached a strong sermon to a large congregation at St. John's, Vinita. Monday morning he visited Afton, and in the evening returned to Vinita, where a public reception was tendered to him at the Cobb Hotel by the men of St. John's. On Tuesday the Bishop visited Nowata, a county-seat town of 4,000 people, where we have no church. St. Mark's mission there has been in charge of Mr. S. H. Glassmire, lay reader, for the past few months; a good lot has been purchased by the guild, and preparations are being made for building a chapel. The Bishop, assisted by Rev. S. G. Welles, of Chelsea and by Mr. Glassmire, said Evening Prayer, and preached to a large congregation in the Baptist church, kindly loaned for the occasion. On Wednesday morning Holy Communion was celebrated, about twenty communicants receiving, after which the party were taken across the prairie country in automobiles to the little town of Alluwe, where they were entertained at luncheon at the country home of Mr. Marcus Simpson, after which the Bishop held a baptismal service. Arriving at Chelsea for Evening Prayer, the Bishop preached to a large congregation in the Church of the Redeemer, and spent Thursday evening the Bishop was the guest of the local chapter of the Brotherhood of St. Andrew and delivered a lecture on the "Passion Play at Ober-Ammergau," which was most interesting and forceful. On Friday Bishop Thurston left the northeastern field, returning to Muskogee for Sunday, preparatory to another week of visitations.

ERIE.

ROGERS ISRAEL, D.D., Bishop.

First Official Act of Bishop Israel.

THE FIRST official act of Bishop Israel in the new diocese of Erie was a visit to Christ church, Oil City (the Rev. J. E. Reilly, D.D., rector), on the First Sunday in Lent. The service was opened with an "office for the reception of a new Bishop" and the offering of special prayers. The introit was then sung and the Bishop proceeded to the celebration of Holy Communion. A large congregation greeted him and listened with rapt attention to his able sermon. He afterwards addressed the children of the parish on the subject of loyalty to the missionary work of the Church and their Lenten duty. In the evening a large class was confirmed, an account of which is printed in another column.

IOWA.

T. N. MORRISON, D.D., Bishop.

Growth of the Episcopal Endowment Fund—Development at West Waterloo—Notes.

THE EPISCOPAL Endowment fund has now reached the sum of more than \$82,000, having been increased the last two years nearly \$30,000. Payments are being made with commendable regularity on the pledges obtained by the representative of the commission on Episcopal Endowment (the Rev. John C. Sage) two years ago. It is expected that this fund will reach \$100,000 as the result of the campaign made at that time.

THE WORK in St. Mark's parish, West Waterloo, which has been placed under the care of the Rev. John S. Cole, rector of Waverly, is progressing. Mr. Cole holds a weekly Sunday afternoon service in this rapidly growing section of Waterloo, which is largely attended. Steps are soon to be taken for the purchase of a new lot and the erection thereon of a suitable building. The old property on which the church damaged some time ago by fire is located has increased so much in value that it is proposed to dispose of it and use the proceeds towards the erection of a church in another location.

ST. PAUL'S MISSION, Durant, is now served by Mr. John Beach Arthur, a son of the Rev. Dr. Arthur, rector at Cedar Rapids, a candidate for holy orders in the diocese. Archdeacon Williams administers the sacraments. —MR. THOMAS HORTON, a candidate for holy orders, will be made deacon in May by Bishop Morrison and placed in charge of St. John's, Eagle Grove. —MR. MARK PAULSON, whom the Bishop expects to ordain to the diaconate in May, will be placed in charge of Grace Church, Estherville.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Death of Mr. Edward Rowland—Special Lenten Services in Louisville.

ST. MARK'S CHURCH, Louisville, has met with serious loss in the death of one of its

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vestrymen, Mr. Edward Rowland, who had been junior warden since the time of the organization of the parish. A few days ago, Mr. Rowland fell, breaking his hip, and though at first no serious consequences were anticipated, pneumonia developed and he died at his home in Louisville on Wednesday afternoon, March 8th. He was born in Mobile, Ala., in 1851, but had lived in Louisville, where he was engaged in business for the past forty years. His early Church connection was with St. Andrew's parish, Louisville, where he was a vestryman for some years. He is survived by his wife and by several brothers and sisters. The funeral was held in St. Mark's Church Friday afternoon, March 10th, and was conducted by the rector, the Rev. Richard L. McCready, the interment being in Cave Hill cemetery.

A SPECIAL series of Lenten services is being held in the large auditorium of the new parish house of the Church of the Advent, Louisville, by the rector, the Rev. Harry S. Musson, on Tuesday evenings, with addresses on Biblical topics illustrated by stereopticon views. The subject of the first was "The Prodigal Son," and appropriate hymns were sung, led by the parish choir, the words being thrown on the screen and the hymns also being illustrated. These services are quite a novelty in Louisville and exceedingly impressive, the first being largely attended.

LONG ISLAND.
FREDERICK BURGESS, D.D., Bishop.
Rev. H. H. Washburn Resigns Christ Church, Oyster Bay.
FORCED by continued ill health, the Rev. Henry H. Washburn, rector of Christ Church, Oyster Bay, has resigned, effective on May 1st. The rector plans to live in Maine after his retirement from this rectorship, which he has held for twenty-two years. The vestry accepted the resignation with much regret and made their pastor honorary rector emeritus for faithful service. The parish is one of the oldest on Long Island, as it was founded in 1705. Colonel Roosevelt and his family worship there.

LOUISIANA.
DAVIS SESSUMS, D.D., Bishop.
Church Club Lectures in New Orleans—The Mid-day Lenten Services.
THE FIRST of the annual series of lectures given under the auspices of the Church Club of Louisiana was delivered in Trinity church, New Orleans, on the night of March 6th by the Rev. Byron Holley, rector of St. George's Church. The subject, "The Continuity of Worship Under the Old and New Dispensation," was most ably and interestingly treated by the lecturer. The second lecture, on March 13th, is to be delivered by the Rt.

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tent, and obedient heavenly grace, say-
heart: to the end that ing—
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MID-DAY SERVICES held in the Pictorial Theatre, in the heart of the business section of the city of New Orleans, have been so far very well attended, the attendance being larger than last year. The addresses have been given by the city clergy

MARYLAND.

JOHN G. MURRAY, D.D., Bp.

Lenten Speakers at the Messiah, Baltimore—Presentation to the Bishop—Death of Mr. J. R. Diggs.

AMONG THE visiting clergy who, in addition to the Bishop of the diocese and city rectors, are to speak at the mid-day Lenten services in the Church of the Messiah, Baltimore, are the Rev. R. H. McKim, D.D., of Washington; Rev. F. M. Kirkus and Rev. H. W. Wells of Wilmington, Del.; Rev. R. K. Massie, D.D., of the Virginia Seminary at Alexandria; Rev. J. P. McComas of Annapolis; Rev. J. Poyntz Tyler of Hagerstown, and Rev. J. I. Yellott, Jr., of Belair.

AT THE CLOSE of the services at his recent visitation at the Chapel of St. Mary the Virgin (colored), Baltimore, Bishop Murray was pleasantly surprised by the presentation of a gold-headed walking stick and umbrella by members of the congregation.

MR. J. ROSS DIGGS, for many years prominent in the mercantile life of Baltimore and a devoted Churchman, for many years a faithful member of the Memorial Church, died at his home, March 7th, in the sixty-fifth year of his age. The funeral was held at Memorial church on March 9th, Rev. Wm. M. Dame, D.D., the rector, officiating.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Noon-day Services to be Held in East Cambridge.

DURING Holy Week a "short service for busy people" will be held every day at noon at the Church of the Ascension, East Cambridge. The church is located near the county buildings and in the vicinity of a number of factories employing skilled labor. These services are entirely new to East Cambridge and it is hoped to influence a large number of people. The special speakers will be the Rev. Messrs. S. G. Babcock, E. M. Paddock, John Mateson, T. C. Campbell, F. L. Beal (rector), and R. M. Church.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Death of Mr. Thomas Cranage.

THREE OF the four lay deputies to the recent General Convention from the diocese have died lately, the last one being Mr. Thomas Cranage of Trinity Church, Bay City, a much valued and well-known Churchman. Those who preceded him were Messrs. Theodore H. Eaton and Henry P. Baldwin.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Noonday Services in the See City.

NOONDAY services during Passion and Holy Weeks will be held in the Shubert Theatre, Milwaukee, as heretofore. The speakers during Passion Week are as follows: Monday, Rev. George Heathcote Hills; Tuesday, Rt. Rev. R. H. Weller, D.D.; Wednesday, Rev. Frederick Ingle; Thursday, Rev. E. A. Larabee, D.D.; Friday, Rev. Holmes Whitmore; Saturday, Rt. Rev. W. W. Webb, D.D., Bishop of the diocese. The services will begin at 12:30 each day and will last 25 minutes.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Wells Memorial Institutional Work—Guild of Organists Meets—New Parish House at Willmar—Notes and Personals.

THE WELLS MEMORIAL (the institutional work, under the auspices of St. Mark's Church, Minneapolis, and in charge of the Rev. C. E. Haupt), in the last four months of 1910 supplied 1,555 positions, mostly to women desiring a day's work. In addition to the daily routine, such as kindergarten, day nursery, dispensary, and library, the programme for one week includes an average of thirty classes, meetings, etc., held in this building.

THE MINNESOTA chapter of the American Guild of Organists held its initial meeting last month in St. Mark's, Minneapolis. Mr. G. H. Fairclough, organist at St. John the Evangelist's, St. Paul, was appointed dean of the chapter.

ST. LUKE'S, Willmar, rejoices in a new parish house. A brief address by Dean Gates and a social hour, following a dinner to the members of the parish and its friends, marked the opening.

DEACONESS GOODWIN recently visited Minnesota, spending a day at St. Mary's Hall, Faribault, and meeting the university women and holding conferences in the inter-

EDITOR BROWNE

Of the Rockford Morning Star.

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est of her work at Holy Trinity church, S. E. Minneapolis. It is the intention of the rector (the Rev. Stanley Kilbourne) to hold a special Lenten service each week for the university students.

THE REV. JAMES E. FREEMAN addressed an audience of 250 men at the Publicity Club, Minneapolis, March 8th, urging a united citizenship and social centers as a remedy for existing evils.

THE WOMEN'S GUILD of St. Peter's, New Ulm, recently succeeded in paying off \$500 indebtedness on mortgage.

CHRIST CHURCH, Red Wing, mourns the loss of Mrs. Wilder, widow of Hon. E. T. Wilder, who died February 21st, aged eighty-five years.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.
EDWARD M. PARKER, D.D., Bp. Coadj.

Special Preachers at St. Andrew's, Manchester.

THE SPECIAL preachers at St. Andrew's church, Manchester, for the remainder of Lent are as follows: March 14th, the Rev. W. W. Gilliss of Dover, N. H.; March 21st, the Rev. Albert Crabtree of Boston, Mass.; March 28th, the Rev. F. B. White of Newton Lower Falls, Mass.; April 4th, the Rev. H. M. Folsom of Portsmouth, N. H.; April 11th, the Rev. W. S. Emery, and Good Friday the Rev. J. P. Conover of Concord, N. H.

OREGON.

CHARLES SCADDING, D.D., Bishop.

Speakers at the Noonday Services in Portland.

THE FOLLOWING is the list of speakers at the noonday Lenten services to be held in Portland, under the auspices of the Local Assembly, B. S. A., during the last two weeks in Lent; April 3d, 4th, 5th, the Bishop of Eastern Oregon; 6th, 7th, 8th, Rev. C. W. Robinson; 10th, 11th, 12th, the Bishop of Olympia; 13th, Rev. Edward Simpson; 14th, the Bishop of Oregon; 15th, Rev. Edward Simpson. These services will be conducted in the Majestic Theatre, which has been donated for the occasion.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Addition to be Built to the Cathedral Chapter House.

THE CATHEDRAL Guild of St. John's Cathedral, Quincy is to build a kitchen of concrete blocks in the rear of the Chapter room which will harmonize with the general architecture of the Cathedral. About \$500 will be expended.

RHODE ISLAND.

JAMES DEW. PERRY, JR., Bishop.

The Church and the Missionary Jubilee at Providence.

THE CHURCH has had a prominent part in the Jubilee of Women's National Foreign Missionary Societies held in Providence March 10th and 11th. Saturday morning was set apart for denominational rallies; and at Grace Church Bishop Perry celebrated the Holy Eucharist at 9:30 A. M., assisted by the rector, the Rev. Frank W. Crowder, Ph.D., and the Rev. Hugh L. Burleson of the Board of Missions. There were about seventy-five women present. Later, at 11 o'clock, about 500 women assembled to sing the hymns, hear the addresses, and make their offering for missions. The choir of the Church assisted in the singing. Mrs. Winslow Upton, the chairman, asked Dr. Crowder to preside in her place and after a short address gave up the chair to him. The first speaker was Miss Julia C. Emery, secretary of the Woman's Auxiliary of New York, who was followed by the Rev. Hugh L. Burleson. The offering was

taken for St. Margaret's School, Tokyo. Jubilee meetings will be held in Newport March 20-21st, where a large committee composed of delegates from all the denominations in Newport with Mrs. John Nicholas Brown at the head is working hard for its success.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Noonday Services at Cincinnati—Personal.

THE LENTEN noonday services in Cincinnati held at the Lyric Theatre every week day except Saturday opened on March 6th under the auspices of the Cincinnati Clericus and the local council of the Brotherhood of St. Andrew. The speaker at the opening service was the Rev. Harry P. Nichols, D.D., rector of Holy Trinity Church, New York, and the attendance was over 400 persons. Before the next meeting Dr. Nichols was called back to New York on account of the death of a member of his parish and on the remaining days of the week addresses were made by the Rev. F. L. Flinchbaugh, rector of Calvary Church, Clifton; the Rev. Samuel Tyler, rector of the Church of the Advent, Walnut Hills; the Rev. Wallace M. Gordon, rector of Grace Church, Avondale, and Mr. W. A. Haberstro, travelling secretary of the B. S. A., who is in the city in the interests of that organization. In past years these services were attended by numbers of Roman Catholics, but this year their Church is providing similar services in down-town churches for her people. There seems to be an excellent attendance at the Lenten services in all the churches of Cincinnati this year, although the usual flood of "first-class attractions," musical and theatrical, has set in from the East, where the Church feeling is stronger, to tempt the many who are deaf to the Church's call.

THE REV. DR. ALBAN RICHEY of New York has been the guest of his brother, the Rev. F. H. Richey, rector of the Church of the Good Shepherd, Norwood, and officiated there and also at Christ Church, Glendale.

MISS M. S. GRIDER, a very efficient and capable worker in the parish of Christ Church, Cincinnati, has volunteered for work in Alaska.

MR. WILLIAM A. HABERSTRO of Buffalo, travelling secretary for the B. S. A., is spending some time in this diocese in the interest of that work.

SPOKANE.

L. H. WELLS, D.D., Miss. Bp.

The Cathedral and the Forward Movement—Personal.

THE CATHEDRAL parish has taken an aggressive position with regard to the Forward Movement. A man-to-man canvass for missions has been inaugurated, and is proving a success. The duplex envelope system was installed for weekly use on the first Sunday in Lent. It is expected that the apportionment will be at least doubled.

THE REV. ROBERT S. GILL took duty on the first Sunday in Lent, as Canon of the Cathedral with special charge of St. Matthew's.

THE BISHOP is expected home from the East on March 15th, after an absence of some weeks.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Items of Capital City News.

THE REV. DR. J. MACBRIDE STERRETT held a service 1st Sunday, March 5th, at the house of Mrs. Caroline M. Ariego, 2628 Garfield street, Washington. Announcement was made of this service as being the first service

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A paragraph from the lecture delivered at Ocean Grove, N. J., by Mr. Robert Hope-Jones.

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The Young Churchman Co.

of the Woodley Park mission of St. Alban's parish.

ON SUNDAY, March 19th, Trinity parish, Washington, will make its annual appeal to its members toward the endowment fund of the parish. During the past year it has received a subscription of \$1,000, given by the daughter of a former rector.

THE REV. C. S. ABBOTT, JR., vicar of the Church of the Good Shepherd, Washington, has announced a series of Sunday sermons on "The Great Facts of Life." During Friday nights in Lent Mr. Abbott is also giving a series of short talks on "Personal Religion." Under the vicar the Church of the Good Shepherd has become the headquarters of the work connected with the deaf-mutes. Mr. Herbert C. Merrill is lay reader for the deaf, and several of the services in the parish, as well as the addresses given, are in the sign language.

WESTERN MASSACHUSETTS.

Parish House Opened at Milford.

THE NEW parish house of Trinity Church, Milford, was opened on February 14th. At the reception, given in the evening, the principal speaker was the Rev. W. S. Danker, rector of St. John's Church, Worcester, and a former rector of this parish, which is now in charge of the Rev. G. A. Barrow.

THE ANNUAL parish Year Book of All Saints', Worcester, has been issued. It is a very attractive publication and gives an excellent idea of the varied activities of this great city church. The Wednesday Club of the Church has issued a valuable Lenten Calendar, giving a fine portrait of the late Bishop Vinton, and well chosen extracts from the Bishop's sermons and charges.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

The Midday Services at Buffalo—Numerous Clerical Changes—Buffalo B. S. A. Working for the Annual Convention.

LENT has brought about the usual changes among the Buffalo parishes. Following the custom now well established the local assembly of the Brotherhood of St. Andrew arranged noonday services at St. Paul's church, with special preachers. Attendance up to this time has been very satisfactory.

AN UNUSUAL number of clerical changes has occurred in the western half of the diocese recently. The Rev. Richard D. Baldwin, who has had charge of the churches at Sodus, Sodus Point, and Sodus Center, has been transferred to Bolivar. The Rev. Percy Isherwood, late of Hamilton, Ont., is now curate at St. James' Church, Buffalo. The Rev. James Cosbey of the Church of the Epiphany, Cincinnati, has been called to the Church of the Good Shepherd, Buffalo, and it is believed he will accept. The Rev. Joseph W. Livingston of Harrisburg, a colored priest, has accepted St. Philip's Church, Buffalo, a colored congregation; Rev. Abram W. Eversole, for fourteen years rector of St. James' Church, Watkins, has resigned, intending to make his future home with his daughter near New York. The Rev. Charles B. Sparks of Sloatsburg, N. Y., is temporarily in charge of St. Mary's Church, Buffalo.

THE LOCAL ASSEMBLY, B. S. A., has definitely decided to ask the National Council to hold the convention of 1911 at Buffalo. The guaranty fund requisite seems assured, the Bishop of the diocese and the clergy of the city have promised support, and so many unusual and favorable incidents have recently occurred that a well-grown junior seemed to express a general sentiment when he said everything tended to show that "we ought to have that convention here." The Brotherhood

is not numerically strong here but has a good number of able, devout, and practical men.

WEST TEXAS.

JAS. S. JOHNSTON, D.D., Bishop.

Travels of the Department Secretary.

THE DEPARTMENT SECRETARY of the Southwest made a tour of the diocese from February 22d to March 6th. The Rev. Mr. Silver visited San Antonio, Cuero, Victoria, Boerne, Corpus Christi, Lockhart, Luling, Gonzales, San Marcos, Seguin, and Port Lavaca, making at least three addresses in a different parish every day. Enthusiastic, practical, and eloquent, he attracted every one and convinced very many.

WYOMING.

N. S. THOMAS, D.D., Miss. Bp.

Diocesan Notes.

ON ST. MATTHIAS' DAY the Rev. J. McV. Haight visited Lovell and baptized two children whose mother had not spoken to a priest for five years. He afterward celebrated the Holy Communion. On his recent visit to Fort Yellowstone Mr. Haight was shown a silver communion service inscribed "In memory of Lieutenant Buckingham, United States navy, for the Use of the Episcopal congregation at Fort Yellowstone." The service is a memorial of this valiant officer, and is held in high esteem by the members of the congregation.

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CANADA.

A Week's Budget of Church News from the Dominion.

Diocese of Nova Scotia.

THE CHURCH of England Institute held its annual meeting on February 23d, when reports were presented showing gratifying progress during the past year. The report of the council showed a total membership of 665 and referred to the exceptionally valuable services the institute had rendered in connection with the bicentenary celebration, general social, intellectual, athletic, and religious work of the institute during the year just past, also the work preparatory to the approaching campaign March 1st to 10th, to raise a fund of \$15,000 to wipe out the mortgage and form a sustentation fund for its work. Plans for the campaign were laid before the meeting and everything will be done to ensure a thorough canvass of the diocese. —CANON HIND has been appointed to the Anglican chaplaincy of the Victoria General Hospital, Halifax.

Diocese of Toronto.

REPRESENTATIVES from the dioceses of Huron, Ontario, Niagara, and Toronto were present at the first meeting of the provincial executive of the Anglican Young People's Association, which met in Toronto the last week in February. A very good programme was outlined for the work of the coming year, including short papers, suitable for reading at young people's meetings, which prominent Churchmen will be invited to write on such subjects as the Prayer Book, Hymnology, and Missions. The next meeting will be held in London in October.

Diocese of Rupert's Land.

THERE WAS a large and representative attendance at the first annual meeting of the Woman's Auxiliary of the rural deanery of Brandon, which met in St. Matthew's parish, Brandon, the last week in February. The address on "The Pledges of the Woman's Auxiliary," by the diocesan president, Mrs. Fortin of Winnipeg, was much appreciated. Corporate Communion was celebrated on the morning of the first day by the Rural Dean. —THE CHURCH and parsonage at St. Peter's Indian Mission, Dynevor, have been much improved.

Diocese of Saskatchewan.

MUCH sympathy is felt for Archdeacon Mackay in the death of his wife, who passed away recently at Prince Albert. She was one of the oldest women missionaries in the Northwest. —THE MISSION of Melfort has become self-supporting. This is the sixth to do so in the diocese. There are fourteen churches in the deanery, of which only two are in debt.

Diocese of Niagara.

AN INTERESTING ceremony took place in St. Matthew's Church, Hamilton, on Quinquagesima Sunday, when ten new members were admitted to the G. F. S. of the parish. —CANON GOULD, general secretary of the Missionary Society, gave a very interesting address at the meeting of a branch of the Laymen's Missionary Movement, held in St. Luke's parish, Burlington. His long experience as a missionary in the East, gave weight to his warnings as to the menace of the Moslem religion. —AT A MEETING of the parishioners of St. George's Church, St. Catharines, March 1st, the mortgage which has been held on the building for almost forty years was burned by Mrs. Clench, on behalf of the Ladies' Parochial Society, who have been instrumental in paying off the debt. —A FINE organ, costing about \$5,000, has been presented to St. Thomas' Church, St. Catharines, by Captain and Mrs. Leonard.

Diocese of Keewatin.

SEVERAL matters of interest were discussed at the February meeting of the rural deanery of Rainy River, which met at Fort Francis,

among them Sunday school work and that of Indian missions. As to the former, the opinion was general that more definite Church teaching was needed in our Sunday schools. The May meeting will be held at Barwick, when "Our Relationship to Those Not Identified With the Church of England," will be discussed.

Diocese of Quebec.

THE BEGINNING of Lent was observed in Quebec by a Quiet Day on Ash Wednesday, in the Cathedral, conducted by Bishop Farrar. —THE adopted scale increase in the stipends of the diocesan clergy, which was approved by the Church Society last year, has been successful, and this year through the zeal and activity of those who have the matter in hand, and the generosity of laymen throughout the diocese, the Board of the Church Society are able to announce a new scale, with a farther increase, the minimum stipend for the clergy being \$800 a year, instead of \$700, as last year.

Diocese of Ottawa.

THE USUAL series of Lenten lectures, under the auspices of the Auxiliary, are being held in Ottawa. The mission in the Cathedral will be held the last week in March, conducted by the Rev. Guy Pierce. —THE GENERAL board of the Woman's Auxiliary of the Dominion held its half yearly meeting in St. George's Hall, Ottawa, the last week in February. Archdeacon and Mrs. Hamilton held a reception for the members.

Diocese of Ontario.

THE NEW PARISH hall for Christ Church, Belleville, was opened February 12th. At the opening exercises on the following day a number of speakers gave addresses, including Bishop Sweeny of Toronto. The new hall will accommodate 200 people and is well equipped for parish work in all departments.

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